WORLD CALL

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Jesus Sending Out the Twelve

SEPTEMBER, 1933

Price 15 Cents

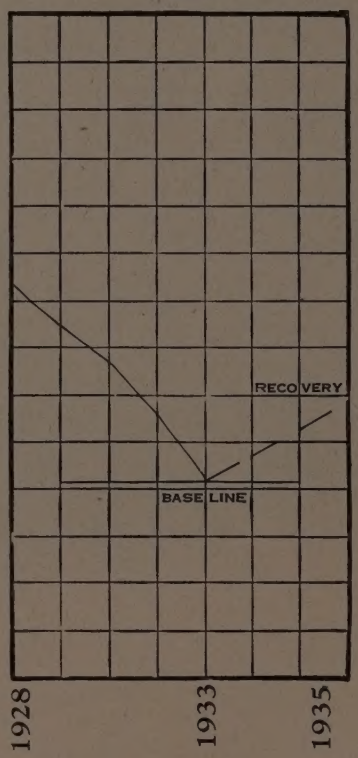
Let Missions Share in Recovery

THE nation is stirred from coast to coast with measures of economic recovery. Men are going back to work, factories are opening, prices are bouncing upward. A spirit of optimism prevails. The challenge of the hour is to "do our part" in restoring the normal times of good living.

The church was among those that felt the stifling smother of the depression. It watched helplessly while its lines of endeavor at home and abroad were curbed and shortened. Now the church must share in national recovery.

There is inspiration and opportunity in the current situation for the church. It cannot become a bystander in the program of recovery. There can be no passive resignation. It must reach out and take its place with the other forward-looking movements of the hour. The active church thanks God for its problems as well as its successes. It works, it faces all of the facts, it dodges nothing. The church has placed its feet in the path of the cross. The cross at the end of the path is the charter of the church today. The great commission follows the cross. The "go ye" of today is as valid as when spoken from the lips of Jesus who paid the price for its utterance. The church with that commission in its heart will not be content until it redeems its charter and reconstructs its lines of world endeavor.

A Five-Year Picture of Offerings to the United Christian Missionary Society



The church in America is not in a position to put its own house in order without taking the rest of the world into consideration. Pressing needs at home are only a part of a world problem. The church must restore its broken lines of missionary frontier. The church that faces only its current local situation in these times has not caught the vision of its purpose. As the local church is strengthened, so must its mission to the world feel the resurgence of life.

The graph on this page indicates the missionary problem faced by the Disciples of Christ. The curve of receipts for the past five years in their downward trend has left a trail of wrecked hopes in its path. In this missions has shared with the problems of the church in the local field, and in common with the church in America the foundations remain on which to build a greater spiritual structure.

The general fund receipts of the United Society for the year which closed June 30, 1933, totaled $1,463,992.75, or 77.3 per cent of the previous year. The unparalleled experience of the banking crisis no doubt made the percentage of loss for the year at least 10 per cent larger. There was more of real sacrifice in the giving to missions last year than during any recent period of missionary history. While the loss intensifies the financial problem of the Society, the devotion of pastors and other local church leaders is a source of encouragement. There is a determination to give missions a worthy place in the program of recovery.

THE bottom has been reached. From now on the direction is upward. But we must turn it upward. We can if we keep two great objectives before us this year.

1. Determine that the offerings of last year for missions through the United Christian Missionary Society shall be the base line below which you will not go this year. Stop the loss. To do less spells disaster for our already crippled missionary forces.

2. Share recovery with missions. Every church should conscientiously and definitely plan for increased giving as its share in recovery for missions. The world program of Christ should benefit by the increased giving of the people.

The accomplishment of these objectives calls for a vigorous leadership. Recovery in missions will not come just because there is economic recovery. It will come because consecrated pastors and devoted local church leaders are aggressors for Christ's cause of missions. It is the task of the leaders to front the church toward its world responsibility. The months and years ahead are full of promise. The leader who can see this and lend himself vigorously to his vision will not only do his part but will do more than he can know.

This is the year to stop the loss and to move forward. It can be done. The challenge of the nation is for everyone to do his part. Those who have taken the name of Christ can do no less for their Lord. Let our answer be "we do our part."

Church Erection's Record of Service

Total amount in funds October 1, 1888	$ 10,662.00
Total amount in funds June 30, 1933	2,942,298.31
Increase for the year	24,840.79
Total amount returned on loans from beginning	5,436,218.46
Amount returned on principal this year	63,313.39
Total amount of interest received from beginning	2,056,473.20
Amount paid on interest this year	74,396.36
Total amount received on loans and interest	7,492,691.66
Number of loans made to help build churches	2752
Number of churches receiving loans this year	13
Total amount of money loaned from beginning	8,200,137.00
Estimated value of properties created by aid of loans	24,600,411.00
Number of loans that have been paid in full	2298
Number of loans outstanding	454

Sunday, September 24, 1933, Is Church Erection Day

Remember This Important Brotherhood Service In Your Church

United Christian Missionary Society

Missions Building, Indianapolis, Indiana

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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World Call

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The Threshold

Abbott Book, director of religious education in Union Avenue Christian Church, St. Louis, probably has the largest collection of prints of religious paintings and sculpture of anyone in this country. We are indebted to him and to the American Seating Company, Grand Rapids, Michigan, for our cover, which is from a photograph of a wood carving by Alois Lang, the original of which is in St. Joseph's Church, Detroit.

This number of WORLD CALL is devoted largely to the ministry—as a calling, an experience, from a layman's standpoint, and in relation to the local church. Many ministers' wives will smile reminiscently as they read Margueritte Harmon Bro's story, "Happiest in the World."

This month we publish the third in the series of sermons from "ten most effective preachers," as selected by their brethren over the country. J. H. Goldner, in "The Craze for Organization," warns of the danger of making the institution an end instead of a means.

Of course you are going to the International Convention at Pittsburgh, October 11-16, and equally of course you will attend the WORLD CALL Luncheon, which will be held in Webster Hall (headquarters for the United Society, Board of Education and Board of Temperance and Social Welfare), Saturday, October 14. The cost will be sixty cents.

Many churches among us have come to recognize Youth Day, the second Sunday in September, as an important date in their calendar. It is not only a time for featuring education and our colleges, but in many cases those who are going away to college have charge of the entire service. The college young people are thus tied closer to their home churches and at the same time go into the new environment with a greater feeling of responsibility.

What Others Say

Our people read WORLD CALL. The proof reader doesn't go over it much more carefully than I do. Each article and letter has a special meaning and I try to imagine how they will be received by the different types of women and men I have worked with, before and since we were there with the ones who were vitally interested in every phase of the work.

The programs are such a blessing to our women. They are so well prepared, so spiritual, and can be used by Christian women anywhere. If we can only support such work, our future is safe.

MRS. W. M. WILLIAMS.
Ladonia, Texas.

Why Five-Year Notes?

The Five-Year Note plan of the United Christian Missionary Society is meeting with a hearty response from the friends of missions everywhere.

For the Society—the success of this plan means transferring a portion of its borrowings from the banks to individual friends. Bank loans are on a short-time basis, the Five-Year Notes are due in 1938. The longer period gives the needed opportunity to retire the indebtedness of the society with least injury to the work.

For the individual—the plan means the distribution of a sound investment among a large number of the devoted friends of the society. At the same time, there is the satisfaction of helping to uphold this great Christian enterprise at a time when its influence is sorely needed.

What I like so much about WORLD CALL, and I have heard others say the same, is that you can start at the first page of an article and finish it without having to turn to the back of the magazine for part of it. When you have to search for the rest of a story, you sometimes miss the good things, but having them complete as you go makes better and more interesting reading.

MRS. FRANK O. LANGLEY.
Meadville, Pennsylvania.

Miss Flora J. Winnes, Bible school superintendent of Camp Washington, Cincinnati, Ohio, sends in five subscriptions to WORLD CALL. She says: "We use the missionary stories in our Bible school and are setting aside 25 per cent of our offerings for missions. That is how we have been able to send $25 on the special days."

EDITORS OF WORLD CALL:

I wonder if you editors are seeking something soul-satisfying for each issue. In any case, whether by forethought or chance (divine guidance), you are bringing us that blessing each month. Your Easter story touched my soul, so did that "Sheaf of Prayers" by Lois Anna Ely, and "Re-Thinking Missions" with George E. Miller.

In the May number I find myself unable to express my reaction to Mr. Shullenberger's great sermon, "Brooding With His Back to Christ." I'd be revealing too much of my soul were I to tell what it did for me. Be sure it was good for me—soul-satisfying!

And "Brother Mac!" What a fine tribute to one who surely is a true pastor. How I'd love to have Brother Mac as my pastor. I'm sure he would take time to call and have a word of prayer with one shut-in, completely crippled and dependent on everyone—yet one whose greatest joy has always been in the church of her Lord.

FROM A SHUT-IN.

WORLD CALL

VOLUME XV SEPTEMBER, 1933 NUMBER 8

Week of the Ministry

The date of October first to eighth has been set for the second annual observance of the Week of the Ministry. During this week the churches are invited to consider the work and problems of the ministry. WORLD CALL therefore takes this opportunity to bring out its annual Ministry number.

Issues at Pittsburgh

The principal issue of the 1933 International Convention, which meets in Pittsburgh from October eleventh to fifteenth, will probably be the report of the Commission on Policies and Relationships of the United Society. While it is yet too early to forecast what the as yet incomplete report will contain, it is safe to say that it will deal with matters of great importance to the organizational life of the brotherhood for the next decade or more. Although Pittsburgh is east of the center of our brotherhood life and so inconvenient for some to reach, it is hoped that the unusual importance of this convention will attract a representative cross-section of our people.

Those Movies

The rising tide of nausea over the putrid stuff that the motion picture industry has been indecently exhibiting in the theaters of the nation has at last borne fruit in a series of remarkable studies. Under the Payne Fund these studies have been carried on by a competent staff of educational experts in many cities and over a period of years. They show conclusively that the movie is the greatest enemy of the morals of youth and one of the principal factors in filling our penitentiaries with criminals. As Elaine Goodale Eastman says, "These Payne Fund studies point out more explicitly than anything before presented to the public that the obvious effect and deliberate aim of the current movie is primarily to shock, to arouse, to stimulate the senses and the emotions—more particularly the erotic emotions. Obviously a dangerous aim, and one requiring—like any other drug—a steadily increasing dose!" In the light of these studies, WORLD CALL would like to know what ministers and church folk think about the common movie practice of giving complimentary passes to ministers.

Stoic or Christian?

An expressive bit of everyday speech is "I can take it." We have heard that stoic sentence often in the past four years. What a revival we would see if we should learn to couple these words with those which drift across to us from the purple bays of Greece, "My grace is sufficient for thee, for my power is made perfect in weakness."

We Are On Our Way

The most astonishing thing about the extraordinary efforts of the National Recovery Administration is its success in rallying the entire nation to make a united venture of blind faith. A man might travel many a long sea mile these days before he could find one person who would venture to speak with assurance concerning where the mighty economic forces of the machine age are taking us, yet this nation is almost unanimously embarking on a colossal experiment in guiding those forces. America should be proud of its capacity to rise to such heights of social discipline.

To date unbelievable gains have been made. They are a decrease of unemployment, the beginning of a general raise in wages, a vast upsurge in national morale, abolition of child labor, shorter hours for industry, and a lift in the former ruinous price level. Six months ago, if anybody had been bold enough to predict such incredible advances, he would have been set down as a lunatic.

But it should not be forgotten that there are liabilities in the situation which will bear watching. They are the dangerous big-navy trend, the continued existence of the suicidal tariff wall, the failure of the London Economic Conference, the national back-slide from prohibition, the possibility that inflation may get out of control, as it usually does, and the revival of the spoils system in the distribution of government jobs. These latter factors are sufficient in number and power to cause one to wonder if our present national venture will have the same dismal ending as the last of such forays of faith. Most of us are going ahead today in the same blind assurance which we carried into the World War. It is to be hoped that this time the results will be better than the last.

The Month Among Disciples

The Personality of the Month

The recently elected national President of the W. C. T. U. is Mrs. Ida B. Wise Smith, a vigorous member of University Church, Des Moines, Iowa. She was ordained to the ministry by C. S. Medbury. A militant foe of liquor, she is known as possessing a hearty sense of humor which she often uses to good effect in her frequent public addresses. On one occasion, when a body of retail liquor dealers met in an Iowa city, Mrs. Smith wrote such a devastating "welcome" that they determined never again to meet in that state. In 1928 the Governor of Iowa designated her as "Iowa's most distinguished woman." For twenty years she has been head of the W. C. T. U. in that state and for seven years has served as vice-president of the national body.

The Literary Digest says that she is sixty-two, five feet four and one-half inches tall, friendly, attractive and likes blue dresses. One of her favorite stories is about receiving ten cents in the mail from an anonymous person who wanted "to start a fund for the purpose of clearing you out of the country." Since her leadership promises to put a new militancy into the once formidable W. C. T. U., it is possible that the brewers would be glad to have the opportunity to complete that fund before her term of office expires. Our best wishes follow Mrs. Ida B. Wise Smith into this nationally important civic responsibility.

The Church of the Month

A church budget is a picture in cold figures of the work in which the church warmly believes. In these days when finances have become as slippery as catfish, many of these church budget pictures have become almost as sadly jumbled as the fantastic splashes of a modernistic painting. It is therefore interesting to encounter a church which says, "We cannot know how much money we may expect to receive, but we do know what causes we want to support, and we are going to support them." First Church, Wichita Falls, Texas, is the church, and it has accomplished this difficult thing through what H. T. Wood, the minister, calls a "pro-rated—unified budget." He says of it in a recent issue of the Texas *Christian Courier,* "The budget is divided into 35 items. It is run altogether on a percentage basis. There are no fixed salaries or items. There is always money in the treasury when needed for a certain thing. We do not claim this is perfect but we do know that it keeps missions and other items from being overlooked at the expense of some pressing local matter." Below is the budget as worked out in this unique fashion.

Administration	45.94%
Music	9.08%
Upkeep of Building and Grounds	10.56%
Operating Expense	5.46%
Religious Education	6.19%
Pension Fund	2.51%
Missions and Benevolences	20.26%

THE EVENT OF THE MONTH at headquarters was the bi-monthly meeting of the executive committee of the United Society, which had before it not only the work of the year just closed but plans for the future. Ten women and nine men were present. In the photograph, left to right, they are: Mrs. W. A. Crowley, Cincinnati; Mrs. Leota Frye, Saginaw, Michigan; Mrs. W. F. Rothenburger, Indianapolis; W. D. Freyburger, Chicago; Mrs. F. L. Scott, St. Louis; Mrs. Robert Cowling, Mount Carmel, Illinois; John P. Sala, Buffalo; A. Bradford Harrison, Richmond, Indiana; Homer W. Carpenter, Louisville; Mrs. Leon Zeisloft, Mount Vernon, Ohio; C. W. Cummings, Springfield, Illinois; Mrs. E. C. Smith, Newton, Iowa; Mrs. W. H. Hanna, Pittsburgh; A. H. Martin, Grand Rapids; Una Dell Berry, Lafayette, Indiana; Willard M. Wickizer, Maryville, Missouri; Mrs. H. P. Strater, Toledo, Ohio; Louis P. Riddell, Butler, Pennsylvania; J. B. Robertson, Mexico, Missouri

The Office of the Ministry

By ROGER T. NOOE*

•

TO CONFESS it, I have more than once provoked laughter at the expense of the preacher in quoting Sydney Smith's borrowed gibe, "There are three sexes—men, women, and clergymen." Of course, I averred following this witticism that the red-blooded minister does not wish to be a hybrid or a third sex but is quite content to be a man. We put it "a man among men." Such in truth is the real minister.

If he is less than a man, every whit a man, no office that he holds will give him unction or authority. Nothing is more pathetic than a preacher relying on his profession to make his presence sacrosanct. The pietistic evangel or, as Dr. E. L. Powell in his forthright way said, "the preacher possessed of greasy piety" is happily passing. May his tribe decrease.

Yet the minister with the gift of grace and common sense is more than a man in his own right. He is a man called of God and sent on a mission. He is an ambassador of the Most High. He is a man with a message and a ministry in the family of believers. The Christian minister is essentially a representative of the Ecclesia. He is doubly called out and set apart. He is not a free lance. His line of descent is not from Jewish prophets whose passion and ethical purpose must be in his soul, or from Greek philosophers whose love of wisdom and beauty he should share, but from apostles who, with all their freedom in Christ Jesus, maintained fellowship with the community of believers. They were ambassadors of God, working with and through his church. Here, to some of us is the true Apostolic succession: men called of God, empowered by his spirit, commissioned by the living Christ, and functioning through a corporate body.

I ENJOYED the privilege of being a member of the group at the Lausanne Conference which submitted the following report on the ministry:

The ministry is a gift of God through Christ to his Church and is essential to the being and well-being of the Church.

The ministry is perpetually authorized and made effective through Christ and his Spirit.

The purpose of the ministry is to impart to men the saving and sanctifying benefits of Christ through pastoral service, the preaching of the gospel, and the administration of the sacraments, to be made effective by faith.

The ministry is entrusted with the government and discipline of the Church, in whole or in part.

Men gifted for the work of the ministry, called by the Spirit and accepted by the Church, are commissioned through an act of ordination by prayer and the laying on of hands to exercise the function of this ministry.

While there were differing beliefs as to orders and the significance of ordination, it is noteworthy that all were united in exalting the office of the ministry. It is distinctive. It is divinely peculiar. To affirm this in no wise robs other work and workers in the kingdom of just worth and sacred value. All are appointed for the building up of the body of Christ until we come to the measure of his stature. Yet Paul who gives us the picture of a variety of gifts in the church said: "Since I am an apostle to the Gentiles, I glorify my ministry." He honored his own task.

LET the minister say: Since I am a prophet of God, an interpreter of the Eternal to the age in which I live, I magnify my office. Since I am a shepherd of souls committed to my care, I sanctify myself. Since I am a priest to interpret the inarticulate longings of men, to bear up the burden of their hearts to the Throne of his Mercy, I crucify myself.

The church that honors the ministry will in all probability have ministers worthy of being honored. I shall always be grateful for being called to such a church in the salad days of my ministerial career. I was a callow youth keenly conscious of my limitations. Happily, I came to a pulpit whose ministers had magnified their ministry in a church that had caught the contagion of their spirit. The office was greater than I. They reverenced it. Their loyalty was something more than to a person. Soon I sensed their high evaluation of the ministry. It was a humbling experience. I never filled the office but the office filled me to overflowing with reverence for it and a responsibility that chastened and disciplined my soul.

It is possible that what Sydney Smith said as a thrust may in truth become a tribute. If ministers and church alike exalt the ministry, the preacher will become God's man in the grace and dignity of his calling, in the power and passion of his Master.

*Minister, Vine Street Christian Church, Nashville, Tenn. He is often heard over Radio Station WSM.

Make Room for Youth

By C. C. CUMMINGS*

IN THESE days of "Re-Thinking" we are coming to see that youth must be more than ever given a real place in the life of the church. It is their church as well as that of the adults, and it must minister to them in a very definite way. Our summer conferences for young people are for this very purpose, as is also Youth Day, which we observe on the second Sunday of September. The Graded Church is an effort to be honest with youth and make the church theirs in a very real way.

The church has all too long been adult-minded, and youth has had to move in the realm of the thought forms of the adult mind. There is no reason why youth should be so relegated to the bleachers. They must be accredited players in the game, for it is their game as well as that of their elders. Youth must have the right to reveal its own strategy in the great battle of the Kingdom of God.

Youth Day, the second Sunday in September, should be for the youth of our churches, one of realization of their vital place in the church—that for them there is a real part in the church's kingdom-building program. It should mean to the adults that their battle formation is more impregnable than they thought, for youth, with its courage and daring, is with them. Youth should that day be free to speak of its vision—the vision of a new world, thus restoring to the adults their lost radiance and faith.

Of course, as part of this service there will be the Godspeed to the young people who are going away to the colleges and the universities. This service should send them forth as ambassadors of the church—as Christian adventurers who go to find a way to the Kingdom of God—whose life is dedicated to the great adventure of the kingdom.

Youth should have free reign in planning and carrying out this service. It should be their service. They should choose the themes for the messages as well as the hymns, and the prayers should be their own. Services like this will always be most heartening to the church, for the church will then come to realize the spiritual vigor and vision of their young people. Youth Day should be one of the high days of the church—a day not only of consecration of youth, but a day of rebirth of faith for the men and women of the church.

*Minister, First Christian Church, Springfield, Illinois.

Youth Day

By H. O. PRITCHARD*

THERE is not a boy or girl in America under the age of eighteen who has had the privilege of living in a single normal year. Born in the midst of a world war with its terrible emotional upset; reared in the wild speculative, extravagant and reactionary decade which followed the war; and now coming to maturity in these years of depression—it is no wonder these youngsters are having a hard time to adjust themselves! No wonder we parents sometimes find ourselves at a loss to know what to do or say to help them! No wonder the church is put to it to keep them within its fold!

However, because of these very facts the church is presented with an opportunity to give sympathetic understanding and positive guidance. In the midst of a topsy-turvy world the church can, if she will, give these young men and young women a sense of stability and a knowledge of the abiding verities. In the face of a shattered material order the church can give them a grip on the reality and the permanency of things spiritual. In the presence of cynicism and pessimism the church can lead them to understand the beauty as well as the practicability of Christian attitudes and principles. In front of an uncertain and bewildering future the church can inspire them to dedicate their abilities and their enthusiasm to the building of a civilization that will be actually, not merely nominally, Christian.

It is for just such a purpose as this that Youth Day has been set apart in the calendar of special days. Coming as it does at the very beginning of the new school year—the second Sunday in September—it offers an unusual opportunity to ministers and church leaders to demonstrate anew to the young people a genuine interest in their welfare and also actually to give encouragement, direction and training to many of these lads and lassies. By appropriate church decora-

(*Continued on page* 24.)

*General Secretary, Board of Education, Disciples of Christ.

Happiest in the World

By MARGUERITTE HARMON BRO

•

"RETURN message?" asked the boy crisply, holding out the telegraph blanks.

Deborah Brewster took the proffered pad and pencil. Without hesitation she wrote firmly and decisively, "Do not come. Everything possible being done for Aunt Alice." She hesitated a second before adding, "Will keep you advised."

Then, as the boy dashed down the parsonage steps, she leaned for a moment against the weathered pillar of the veranda. Rather a lovely picture she made against the autumn woodbine. The red-gold hair, the fair, clear skin, the wide gray eyes, the tip-tilted nose and the sweet Brewster mouth. Today, in the blue house dress, she looked like a bit of country larkspur. It was always that way when she lived in the old parsonage with Aunt Alice in Morningside.

But yesterday—ah me!—yesterday in Chicago there wasn't a smarter outfit on Michigan Avenue. It was always *that* way when she lived with rich Aunt Grace. And tomorrow, when she had expected to reach Aunt Nancy in Boston, she would have been "still a third edition of the same little volume," as Uncle John once called her. It is not easy going through one edition after another, but when one has always been a lone child reared in turn by three aunts—three such different aunts—one learns, somehow, to change contents as well as bindings. The last year had been more difficult than usual.

MISS GRAHAM coming up the cinder path, apron over the careful marcel, walked briskly into Deborah's musings.

"Land sakes! I don't see why they weren't killed. Their car rolled twenty feet straight down an embankment. We just drove out there." She preceded Deborah into the house where they were met by a peremptory "shhhh" from Mrs. Pence.

"Of course, you'd be here," said Miss Graham in a stage whisper. "I never saw anyone like you, Carrie Pence, for getting to the right place at the right time." Honest admiration colored her voice.

"I aim to be—at a time like this." Mrs. Pence spoke gravely but her jolly round face beamed on Deborah. "Ever since my first husband died I been saying I should think the Lord would look after preachers if he looked after anybody. I can't understand the ways of Providence."

Miss Graham nodded. "And Brother Raymond, besides two sermons at our church, preaching afternoons out there to Snyders' Grove. If he hadn't been driving out to services he would naver a' been struck by those drunks."

"And Mrs. Raymond a saint on earth if there ever was one. It would 'a seemed more fitting if she'd been caught up in a chariot of fire. How Brother Raymond ever escaped is a miracle."

Through the kitchen door came Mrs. Claxon, a tiny woman with so much friendliness about her that she seemed to breeze through the world without walking.

"I just ran over the back way to see if there is anything I can do. This is Mr. Raymond's favorite cake." She offered a napkin-covered plate. "Golden cake with orange icing. I don't suppose poor Mrs. Raymond—"

"Well, I should say not." Mrs Pence accepted the plate. "They fed her with a medicine dropper this morning."

"You don't say." Miss Graham's whisper faded into a sigh. "If she's not going to walk again she'll need a lot of care. We got to figure some way to spell you, Carrie. You can't just live here."

"I can stay as long as I'm needed. Nary a chick nor a child nor a husband left at home. When I think of the way Mrs. Raymond took care of Dan and me through the typhoid—"

"And the way she came in to see Mother every Sunday as long as Mother lived—" Miss Graham stopped short.

Mrs Claxon took up the sentence. "The whole town's thinking of something special she did for every one of us."

Abruptly Deborah went into the hall. She was thinking of "something special," too. Of the time when she was eight and had the smallpox. How Aunt Alice had walked right past the other aunts and the doctors and all the regulations and had gone out to the forsaken little pesthouse to care for her. Otherwise she would have died. Even the doctor said it was "something more than nursing" that brought Deborah out of the shadows.

She looked up to see her uncle coming down the

steps. Tall, thin, angular, strength seemed folded about him like a mantle.

"She was conscious for a moment, Deborah."

"Why didn't you call me, Uncle?"

"It was only a second. What do you think her first words were? She said, 'John, while you were preaching yesterday I got a plan to start a Bible school down by the Mills.' Then she must have remembered the accident and she went off again."

"She wrote me once she'd think of some way to get the church to the Mill people." Deborah spoke softly, wonderingly. Then she slipped the telegram from her pocket and handed it to him.

Mr. Raymond read it quickly, a smile softening his plain features as sunlight blesses an angular house in which many people have lived long. "So Robert's coming. That's great. If he stays over Sunday he'll preach for me."

"He isn't coming."

Mr. Raymond looked down at the troubled eyes, the stern little mouth. "Would you like to tell me why?"

"Because I wired him not to come." She drew his arm through hers and led him to the old hall seat where a shaft of sunlight transformed Aunt Alice' old purple coat to royal velvet.

"So it's that way, dear." Uncle patted her hand as he used to when she was a child.

"It's that way. I've been wanting to write you but somehow I—didn't. I've decided on Roy, Uncle."

A perceptible pause, during which a new stage whisper in the kitchen announced, "I brought plum. It's her favorite jelly. I thought when she does wake up—"

A door closed somewhere and Mr. Raymond went on. "So Aunt Grace wins." The words came slowly, as from a distance.

"Uncle! That's not like you. I'm old enough to know my own mind."

"But do you know your heart? Do you really love Roy?"

"Marriage is more than just being in love, Uncle. I've thought it all through. You have to consider the rest of your life, what you'll do with the long years ahead. With Robert I'd be a preacher's wife forever and ever, tied to the church and the same old round. But with Roy I'll be free."

"Free for what, dear?"

"For—for living, of course. That's what we all want. It's important. The factory will absorb most of Roy's mind but he'll be proud of me and give me everything I—I—"

"Want. Is the word so hard to say?"

"Uncle, don't misunderstand me. I love Aunt Alice a thousand times more than anyone else in the world. Unless it's you. But she's never had anything. Look at this coat here." She drew it down across their laps. "Seven winters she's worn it. Three years ago when Aunt Grace sent her a Christmas check for a new one, what did she do? She—"

"Bought shoes for the whole Higgins family instead."

"No, that was Aunt Nancy's check. She sent old Mrs. Bropst out west to visit her daughter."

"So you think your Aunt Alice hasn't had anything, Deborah?"

"Lots of friends; lots of good deeds. But not many of the things that make life rich and—abundant." The gray eyes were at once defiant and pleading.

"In that case, Deborah, I am sure you did well to wire Robert not to come. He'll never give you the kind of abundance you're looking for." He rose, holding the old coat tenderly as though it were, indeed, a royal garment.

"You're disappointed in me." The trembling lips steadied themselves. "You think I'm selfish."

"Not selfish. You're too much like your Aunt Alice to be selfish if you tried. Perhaps you are—"

But Deborah did not get the last word for the outer door opened stealthily and Pearl Gaston glided toward them in just the manner she had cultivated for Lady Macbeth's sleep-walking scene in the last high school play. She looked from her pastor to Deborah, from Deborah to her pastor, clutched the air for ready-prepared gestures and the speech which should accompany them. Nothing came. Eloquence gave way to a slight lisp as her genuine concern eclipsed her prepared emotion.

"Mr. Raymond, I knocked and knocked on the kitchen door but nobody heard me and I didn't want to wake HER"—a jerk of the thumb toward the stairs— "My mother sent this baked custard and she said to tell you if there's anything she can do, day or night, she'll be here on account Mis' Raymond got Cal to quit his drinking."

"You thank your mother, Pearl," Deborah said gratefully, "and tell her we'll let her know."

So intent was Pearl upon backing out graciously that she failed to hear the sturdy step of Mr. Higgins behind her and bumped into the worthy farmer and the two hens which were his gift. Deborah laughed spontaneously, and with the laugh her heart eased a bit of its dreadful heaviness.

The rest of the day passed like a dream. Deborah and her uncle seemed to stand still on a breathless island of suspense while all the kind deeds in the world filed past. There was the huge box of chrysanthemums with stems almost as tall as Deborah herself, from Mrs. Rice in the city. Deborah knew the gratitude which prompted those gorgeous flowers, for Aunt Alice had inspired Elmer Rice to do what all the Rice money had never been able to accomplish—make something of himself. . . . There was Keith Griggs, blind, but fresh as a west wind, almost singing his assurance, "I know she'll come through. The doctor says she has marvelous vitality. I said to the doctor, "She can

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Certain Provision for a Certain Event

IT HAS often been said and will well bear repeating that the Pension Plan is a fivefold service to the ministry. It is especially interesting to note that many of those now receiving benefits began membership with the thought in mind that personally they would never need the protection afforded, but their spirit of cooperation prompted them to go along with the others.

Consider the true story of Mr. A. He entered the plan at its inception in January, 1931, and paid regularly his 2½ per cent dues. The 8 per cent dues were taken care of by the supporting organization. After one and a half years he was forced to retire from active service because of poor health. Having passed his sixty-fifth birthday he was eligible for the age retirement pension of $252 per year. While making out his application for benefits he made this observation, "I joined with cooperation as my motive, feeling that this plan was for the good of the ministry. I felt that I would never have need of the protection and was certain I would never apply for benefits. Now they are to be almost my sole means of support."

The total dues paid on this account were less than the first year's pension, the balance of the benefits must come from the $8,000,000 Fund.

Some weeks ago word was received of the untimely death of a young minister. The bereft young widow was left to support herself and family of four children. Fortunately the 2½ per cent dues had been paid regularly and the church had had the foresight to pay the 8 per cent. Consequently the widow received a death benefit of $1,000 and will receive $300 per year as a widow's pension. Each of the four children will receive $75 a year until they reach eighteen years of age. The maximum child's pension is $100, but the pensions to the widow and children in the aggregate are limited to $600. The benefits to this family are a godsend.

One never knows what another day will bring. It is tragic when a minister dies leaving a family to make its way alone, but it is also pitiable when ill health disables a minister for further service and he must helplessly watch while the dear wife and children struggle to provide subsistence. The load is lightened tremendously if some provision has been made for such an emergency.

When the Pension Plan was inaugurated there was a man not yet fifty years of age who was skeptical as to the virtues of such a scheme. Further study revealed to him that perhaps he had better take membership. This he did, paying not only his 2½ per cent dues but also the 8 per cent which the church failed to provide. Strangely enough, in less than two years he became totally and permanently disabled for further service. For his wife and three children, the $600 pension will go a long way.

Sooner or later every minister's service is ended by one of these: disability, old age or death. There is no way around this great certainty. It is fortunate therefore that in the Pension Fund our ministry has a certain provision against this certain event. The constantly increasing list of beneficiaries gives indisputable evidence to the whole brotherhood that this Pension Plan is a most worthy and Christian boon to the ministry.

Between Two World's Fairs

THE forty years between the two World's Fairs in Chicago have passed quickly but they have witnessed great progress in moral and spiritual achievement as well as in scientific advance.

In 1893 Disciples of Christ could report nothing done for aged and disabled ministers and their widows. It was not till 1895 that the tragic death of Ira J. Chase, a highly honored preacher, stirred our national convention to organize the Board of Ministerial Relief.

Since then 1,117 ministers, missionaries and widows have received a total of $1,573,406.55 and 362 are now on the roll of this fund. Finding this an inadequate way of meeting the certain coming of old age, death or disability to every minister, a contributory pension system was inaugurated in 1919 and a better plan known as "The Pension Fund" in 1931. Under the former there have already been 133 beneficiaries and under the latter 253, a grand total of 1,503 helped in the three ways between the two World's Fairs.

These have been only the days of beginning, but the total amount distributed has been $1,796,204.49 and the growing funds now safely and profitably invested or in bank, total $1,589,897.08 as of August 1, 1933. With so much accomplished in the last forty years, surely the next forty will show truly monumental achievements in this cause.

When to the last reckoning the lives I meet go,
Shall this wee, fleeting touch of mine have added joy or woe?
Shall He who looks their records o'er—of name and time and place,
Say, "Here a blessed influence came," or "Here is evil's trace"?
Does love in every handclasp flow in sympathy's caress?
Do those that I have greeted know a newborn hopefulness?
Are tolerance and charity the keynote of my song
As I go plodding onward with earth's eager, anxious throng?

—*Strickland Gillilan.*

Placing the Preacher

By J. A. DILLINGER*

EXPERIENCE has taught us that the preacher is the greatest asset the church has. We have many splendid buildings, beautiful furniture, pipe organs and great congregations, all of which are incidental to the preaching of the gospel. There are few congregations that would survive more than two years without a preacher.

The Disciples have many successful preachers. We have never appreciated our ministry as we should. Too often they have been classed as "hired men." This has been humiliating. The preacher is a man called and set aside to a special task, the greatest task in the world. We should treat the minister and his calling with respect.

One of the saddest pages in the history of the Disciples has been the way we compel the preacher to secure a pulpit. He spends years of time and considerable sums of money in preparation for his life work. When he is ready to take a pulpit we have no concern at all. We say, "that is his business" and we allow him to find a church in the best way he can.

LET us take for example a church seeking or needing a pastor. What is the best procedure? Our smaller churches as well as many larger churches wait until a minister presents himself either personally or by correspondence. They wait until a man, "applies." They then proceed to "try him out," that is, they give him an opportunity to preach a trial sermon and make a dress parade. If he makes a good impression he is "hired." Little or no investigation is made to determine if he is a man suitable for that particular church. He may be a minister worthy and qualified. He may be neither.

When a church becomes pastorless the official board should at once appoint a special committee, called "The Pulpit Supply Committee." This committee must take its task seriously. No greater responsibility can be placed before a committee than finding a good pastor. It is the duty of this committee to find a man and not allow the man to find the place. One of the first duties of such a committee is to decide that no trial sermon shall be heard and that no man can occupy the pulpit until first the committee has made a complete investigation and is satisfied that should the man please, he is worthy to become the pastor.

The committee should study the needs of the pulpit, determine the ability of the congregation, decide what type of man is needed, then proceed to find the man. This is not as easy as it may appear. Not many such committees have a large acquaintance among the ministers. There are, however, men who do know the brotherhood at large and these men should be used.

Most states maintain state offices with a secretary in charge. Experience has taught us that the state secretary is the one man who must have the interest of the local church at heart. He lives and works in that state with the churches. He does not dare make a mistake—to do so would cause him to lose the confidence and support of that particular church. The state secretary is as interested in the success of a local church as the committee itself. He is in a position to know and to love men. He also knows and loves churches. He is anxious to help the right man find the right church and the church the right man.

WHEN the committee has discovered the man that seems to fit they should then visit the field of that man, hear him preach, see him in action, discover how the community at large likes him. Having decided that he is the particular man they need they should then approach the man himself and lay their needs before him. It is not necessary that a man be asked to preach a "trial sermon." His record should be a sufficient proof of his ministry. Most churches will trust the judgment of the committee. It is dangerous to allow a congregation to make an unguided choice. There are too many people to satisfy and there is too much danger of getting a church divided. Should it be necessary to invite a man into the pulpit before making final decision, by all means consider only one man at a time. No self-respecting minister will easily be led to allow his name to be voted upon in competition with his fellow-ministers. To do so kills his self-respect and usefulness.

When calling a minister remember that he is a man with a high calling and only Christian methods should be used in calling him to your pulpit. This puts power in his hands and means success to the church. Any man worthy of being called is worthy of being followed. Do not tie his hands by treating him as merely a "hired man."

*State secretary, Iowa Christian Missionary Society.

Men of Books

THIS installment of book chat is not about books but about men of books. A few weeks ago I sat down and visited with four of our distinguished preachers, pastors of great churches, with a rich record of honorable achievement, namely, George Hamilton Combs, C. M. Chilton, George A. Campbell and R. H. Miller. Everyone in our brotherhood who is acquainted with our leaders knows these men. We hold them in reverence for what they have done, for what they are doing, and for what they may yet do. They are very different in personality, in temperament, in method of speaking, but in one respect they are similar—*they are all men of books.* May I use them to support the thesis that preachers who tower, men who have inborn dominance and penetration are men who love books, who read them with avidity, and who use them with discrimination?

Take these men and their books in the order mentioned. Dr. Combs is a man of many books. He reads nearly everything. A book of his own lectures on modern writers called *These Amazing Moderns* has just been published. A young man of my acquaintance and a member of the Country Club Christian Church, like the celebrated candidate for the Presidency, has probably never read a book in his life, told me that these lectures were "hot stuff," whatever that may mean. Dr. Combs is a man of literature with a poet's vision, with speeches that bristle with epigrams and words that carry with them the distilled wisdom of many writers. I first heard Dr. Chilton when in college. He made a series of very fine addresses. His common sense, his simple moderation of style, the subtle penetration of his truths are all good to remember. I look upon him as one of the great preachers I have heard. He is not bookish in speaking but there is about him an authentic power which is based on the intellectual assurance of a well-filled mind. I have been in a position to observe Dr. George A. Campbell's reading habits. I do not think he has much of a plan. He just picks up books here and there and is usually reading five or six at once. He will have one or two in his bedroom, two or three in his study, a couple on the parlor stand, still in the paper covers of the publishers as though he intended to keep them only for a short while. He loves books by English writers and has a knack of getting hold of unusual volumes that most of us would not see. R. H. Miller reads a great deal. I saw him on a Pullman car recently with four or five books, representing fields as widely separated as foreign relationships, modern economics, sermons, and a copy of Chesterton's essays. He read two hours with a lean hungry look like a man has when he is searching for a lost golf ball.

It might not be amiss here to remark that these men are making a mockery out of the ministerial dead line. Dr. Combs has just celebrated his fiftieth anniversary in the ministry. Dr. Chilton has been in St. Joseph in one pastorate for more than thirty-five years. Dr. Campbell has had long pastorates in Chicago, Hannibal and St. Louis, Missouri. Dr. Miller has been a distinguished leader since those remote days when we were drawing down millions for missions in the Men and Millions Movement. He, by the way, is the youngest of the group. These men are making that old saw about preachers reaching the dead line at fifty a piece of impertinence. The best work of their lives has been done in the last ten years. They are all going strong right now. If you want to push the dead line forward and extend your ministry, brother preacher, read books and keep your mind young.

Does this not prove also that the book route is the road to a long pastorate? Combs has been thirty-seven years in Kansas City and the creator of two great congregations; Miller is carrying on well into his second decade in trying times against great odds and with many social changes in his parish; Chilton is more than half through the fourth decade at the old First, St. Joseph, and Campbell has passed fifteen years at Union Avenue, St. Louis. They do not wear out because they have something fresh and vital to say with each succeeding year.

Congregations are often blind to this relationship of the preacher and the book. If I were the chairman of a pulpit supply committee I would ask about what the intended preacher reads. It is all very well for him to be sound in the faith, and be distinguished looking and wear well-tailored clothes, and have a pretty and industrious wife, but if he is ignorant even the ignorant will soon find it out. Forget orthodoxy and masculine beauty and the preacher's wife, and peep into his library. If there is nothing much there, then look out. The cranium will be as hollow as the bookshelf.

The next time you get ready to cut your preacher's salary think about the cost of books. If you are determined to take a whack at the budget get out among the brethren and raise a library fund for the parson. It is the best way to keep up his courage, to reenforce his lagging spirit, and indirectly to restore the lost items to the budget.

C. E. LEMMON.

Columbia, Mo.

How Did He Get That Way?

By FRED D. KERSHNER*

DOUBTLESS many a parishioner has asked the question which constitutes the title of this article when compelled to listen to a sermon bearing the earmarks of inadequate preparation or in other respects indicating the incompetence of its author. It is a fair assumption that ministers, lawyers, doctors, and other professional people do not, like Topsy, "just grow" into the kind of people they are. The training which they have received, or failed to receive, certainly has something to do with the situation. In any case, this is the subject with which we wish to deal in the present brief study.

I

The Disciples are traditionally committed to an educated ministry. Alexander Campbell, Barton Stone and Walter Scott were all teachers or college presidents, and Isaac Errett, together with most of our later leaders, belonged to the same group. It is true that Mr. Campbell had no use for theological seminaries, and flayed them mercilessly through the columns of the *Christian Baptist* and the *Millennial Harbinger*. It was his idea that a good four years' college course, including a great deal of instruction in the Bible and kindred subjects, furnished all the collegiate background required for the practical work of the minister. The three years' graduate seminary course which the Protestant denominations in general require their ministers to take, did not appeal to the sage of Bethany. Most of the courses in these institutions had to do with systematic and other kinds of theology, which the Reformers looked upon as a handicap rather than a help to a real preacher. Hence, Mr. Campbell, and for the most part his associates and immediate successors, decided to do away with them. Bethany College had a good, stiff ministerial A.B. course, and for half a century turned out preachers with this equipment as the sole preparation for their work.

II

In the process of time our educational leaders discovered that Mr. Campbell's shortened course was hardly adequate for the purposes it was intended to fulfill. John W. McGarvey went from Bethany to Lexington, Kentucky, and proceeded to start a new program. The feeling against theological seminaries was still strong, and McGarvey did not presume to run counter to it. Nevertheless, he decided to establish an undergraduate College of the Bible where ministerial preparation should be much more extensive and complete than was the case with the old Bethany ministerial A.B. The College of the Bible was a seminary of a kind and, when combined as it frequently was with the full Liberal Arts training in Kentucky University, it provided a very satisfactory ministerial discipline for its students. Some of these young men and women spent as much as seven or eight years taking all the courses offered in the associated Lexington institutions.

After the Lexington period, colleges of the Bible began to shoot up all over the brotherhood. At Drake, Texas, Phillips, Eugene, and later at Butler, such institutions were founded and promoted with success. In general, they adopted the six-year program instead of the four-year course of the old College of the Bible, and gave a Bachelor of Divinity degree upon the completion of the course. In spite of this development, only a comparatively small fraction of our ministers went through to the B.D. Attempts are being made in some of our schools to confine ministerial training and the College of the Bible work to the graduate field ex-

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*Dean, College of the Bible, Butler University, former editor of *The Christian-Evangelist*.

The Craze for Organization

By JACOB H. GOLDNER

Jacob H. Goldner

"Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said." Luke 9:33.

ACCOMPANIED by his three confidential disciples, Peter, James and John, Jesus went up into a high mountain, away from everything, to pray. These men were having an exceptional privilege, sharing a prayer experience with Jesus. Whenever he prayed things happened. This occasion was no exception. Luke tells us that "as he prayed the fashion of his countenance was altered and his raiment became white and dazzling." While Jesus was praying the entire group was lifted out of the realm of time into the realm of timelessness, out of the transient into the permanent, out of the temporary into the eternal, out of the material into the spiritual, out of the earthly into the heavenly. They found themselves in the fellowship of the saints of ancient days; and the burden of the conversation was the approaching passion of our Lord.

These three disciples were having a sublime experience with Jesus. They were transported to the seventh heaven of spiritual ecstasy. So exalting, so exhilarating, so entirely satisfying was this experience that Peter wished to make it permanent and ventured to say: " 'Master, it is good for us to be here and let us make three tabernacles, one for you, one for Moses, and one for Elijah,' not knowing what he said."

Peter's proposal, "Let us make three tabernacles," was entirely human and in perfect keeping with the ways of man in every generation. Whenever there has been an experience, a vision, an inspiration, man's first impulse has been to make a tabernacle, to build, to organize, to institutionalize. He had a deep experience with God and constructed a creed. He had a worship experience and erected a ritual. Some one gave birth to a mighty idea and forthwith it was incorporated in an organization. Man is a born builder; he has the organizing instinct. It has often been remarked that when three Americans get together the first thing they do is to organize. Organize! Organize! That has been our watchword in business, and no less in religion. There has been a mania for the multiplication of church machinery. We have been exhorted to put more business into religion, to make more tabernacles, as if the success of the Christian enterprise ultimately depended upon the number and efficiency of our organizations. But during these days of pause, reflection, reassessment and restandardization we discover that we are over-organized and over-institutionalized.

Most significantly Luke informs us that Peter did not know what he said when he suggested: "Let us make three tabernacles." Quite innocently he was proposing to institutionalize that sublime experience he had with Jesus. Fortunately, a cloud came just then and diverted Peter. It would be senseless to belittle organization or make light of institutions. There must be system, orderly procedure, and the placing of responsibility. Truth must be incarnated, ideas must find embodiment in order to function in society. Organization is indispensable in our modern life; however, we have gone to extremes and have become over-institutionalized. We are top-heavy. Organization is a useful servant, but a merciless master. There is always the peril of quenching a spirit, of eclipsing a truth, of losing reality when we institutionalize it. I wish to indicate some of the dangers of over-institutionalizing religion.

There is constant danger of making the institution an end instead of a means. Men have been known to be more concerned to preserve an ancient creed than to promote personal faith. They have often been more industrious and zealous rigidly to follow a hoary ritual than to help men find God. Priests and Levites of all generations and all churches have been tempted to let duties to their institutions take precedence over their duties to the man who has fallen among thieves. Our loyalty to our institution often overshadows our passion for the ideal or interest for which the institution was created. It is not an uncommon occurrence to appeal to people's institutional pride and loyalty rather than to their love of truth and righteousness. We may be more concerned for a full church than the

redemption of souls. Our zeal for the statistics of our church may exceed our zeal for the saintliness of its members. If we stop to analyze and assess our motives, incentives and dominant sentiments we may be surprised to discover that our organization is our primary interest and concern.

An ever-present obstacle to Christian union is institutional pride and loyalty. Whenever steps toward reunion are proposed, immediately we think of our beloved institutions, our creeds and liturgies, our educational, missionary and benevolent organizations, our endowments and annuities and our individual churches. It is not real religion, but institutionalized religion that keeps Christians apart. Jesus must have observed that the institutions of religion had become ends instead of means when he declared: "The Sabbath was made for man, and not man for the Sabbath."

Another danger is that institutions of religion will be made substitutes for religion. It is so much easier to embody our religious sentiments in an institution than in life. Membership in a society can be made to cover a multitude of sins of omission and to silence the insistent voice of conscience. To belong to a society or to attend a meeting is not as exacting and exhausting as is the practice of making some one's problem our burden, some one's misfortune our grief. When a committee has been appointed, or a new society has been formed, or a meeting has been held, or a drive has been put on, it does not follow that righteousness has been advanced; on the contrary the main point may have been missed and the real issue evaded. "Let us make three tabernacles," and then what? Meanwhile, that broken-hearted father and sadly afflicted boy down in the valley will continue in their misery.

Setting up church machinery is not in itself church work, it is only a preparation for it and can be a hindrance to it. Church folks can be so busy doing church work, in other words, keeping church machinery working, that they have neither time nor inclination to be religious. The output of a church is not to be measured by the number of its machines or the noise they make. We must not confuse mechanism with life. A church, by virtue of its many societies, clubs, meetings, and "activities," may have a reputation for being a "live church," when, in the sight of God, it is only a valley of dry bones, "having a form of godliness, but denying the power thereof." When we start a club, do we start a movement toward God? What the average church needs is not more committee meetings, but more Upper Room appointments; not more organizations, but a larger supply of the Holy Spirit; not more clubs, but more consecration; not more going to meetings, but more going about doing good. There is no substitute for a consecrated person.

A serious danger resulting from over-institutionalizing religion is the damage done to our leaders, the ministers of the churches. We ministers are the slaves of schedules; the victims of methods, plans and programs; the automatons of campaigns, drives and special days. We have been helplessly and hopelessly caught in the intricate machinery of the modern church. We boast of the many clubs and societies we have and of the numerous activities scheduled for each day and evening of the week. We have unwittingly become managers of a complex church organization instead of ministers of the gospel. We no longer speak of our study, but of our office. Our major interest is not in the sanctuary, but in the parish house. Meanwhile, we have degenerated into community errand boys, running furiously to and fro, measuring our usefulness by the number of societies we joined, the number of speeches we delivered, the number of meetings we attended, the number of "contacts" we made, and the number of miles we covered in the course of a week. Too much of our time is given up to the marginal, the trivial, the inconsequential. As a result, we lose our individuality, originality, resourcefulness and creativeness. The spirit of the student, the seer, the prophet, the poet, is blighted; and we are empty, barren, metallic, impotent and unimpressive. After a brief but excessively statistical pastorate, such a minister, for reasons, other than those usually published, moves on; and the short-sighted pulpit committee emphatically advertises for a minister who is "a good organizer" and "a live wire." And we wonder what ails our churches.

Jacob Henry Goldner was born in Bridgewater, Pennsylvania and received his high school education in Youngstown, Ohio. His A.B. was granted by Hiram College in 1893, and he later attended Western Reserve University, University of Chicago and Harvard. Mr. Goldner was ordained to the Christian ministry in 1896, his first pastorate being at Chagrin Falls, Ohio. He has been pastor of Euclid Avenue Christian Church, Cleveland, since 1900. He served as president of the International Convention of Disciples of Christ in 1925. He is a member of the Federal Council of Churches of Christ of America and a trustee of Hiram College.

When Ezekiel, the priest, the perfunctory servant of routine, tradition and a regimentalized religion, was carried away into Babylonian captivity and thus released from the inhibiting influence of an over-institutionalized religion, he became the immortal prophet of God and the efficient shepherd of souls; otherwise, we should never have heard of the man. Dr. A. V. G. Allen had the distinction of being chosen to write the biography of Phillips Brooks. Upon being asked: "What is the secret of the enduring ministry of Phillips Brooks?" he said that the church Brooks served relieved him of all material cares. The numerous managerial burdens most of us ministers carry, were shifted to other shoulders. He was so situated that he had

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The Minister's Power

By HAMPTON ADAMS*

THE minister's power comes first from his "call." There is no mistaking that some men are called to preach. We are not thinking of the erratic visions of unstable men. We mean the nature and the urge that *compel* certain men to preach. Joseph Fort Newton knows the truth of these words for he says:

"Who is the preacher and what manner of man is he? He is a man born to religion, as other men are born to art or industry—born a little nearer than others to the veil that swings between the world of sense and the world unseen, a man to whom spiritual cares and interests are what secular cares and interests are to other men; one who sees in our brief, broken life immortal meanings and proclaims those meanings to his fellows."

But let no one think that the gift of spiritual power is an energizing of the mind and heart of the preacher that relieves him of all further effort. Rather is the "man born to religion," goaded by the terrifying knowledge that he must make his life count in the ministry or fail in life. People mean to be complimentary when they say that their preacher could command a large salary as a business executive. The preacher who is "born to religion" knows that he could not really succeed anywhere except in the ministry. This disquieting certainty impels him to labors that result in power. It can be traced to his "call."

A knowledge of the world's condition and an understanding of the people's need must be acquired by the preacher before he may expect to be a force for the right. When a preacher makes his congregation know by the first paragraph of his sermon that he is acquainted with a problem of theirs and that he is now going to face that problem with them, they begin to listen closely to him. And their attention is a grant of power. If his first sentence betray his ignorance of or his unconcern for the world with which they are contending, they, like Emerson, will look out the window at the snow or at something else that is real.

Knowledge of conditions in his world is also power to the preacher. Powerful as Joseph Parker was in the nineteenth century in City Temple, whose back seats as he said were in the Rocky Mountains, if he were to return in the twentieth century he would travel through our world and study men before he could again be a great preacher.

But it is not enough for the preacher to be able to make a diagnosis of our age. Some other people are doing that exceedingly well, but they are not preachers; neither can they be. Eugene O'Neill knows the mind of our time. With awful strokes of his artist pen he portrays characters and makes them speak the truth about themselves. Mr. O'Neill is a moralist. He knows that the wages of sin is death. And he sees people dying. But he does not know anything to do about it.

Walter Lippman has astutely analyzed the mind of our generation. Read his *Preface to Morals* and then question the first university student that comes your way. Mr. Lippman has already told you what he will say. But Mr. Lippman does not have anything to reply to him about steadying his life on a morality that cannot shift.

Even Sinclair Lewis knows us. If he were not so impudent in addressing us we might admit it. But there is no healing in his stinging scorn.

IT IS different with the preacher. He knows our condition. And he knows something to do about it. He comes forth to announce that the God of Jesus is our God. He proclaims that Jesus is the Way. He asserts the immortal worth of the last individual. He requests the creation of a society that will be fair to that last individual. He witnesses to his faith that God gives the power of his Spirit to all who accord with his Will. These are the words of Life. They abide all change. Constant is their power.

There is another important force that contributes to the power of the minister. It is the church. A platform and an audience cannot be to the preacher what the pulpit and the congregation are. The church gives to the preacher good soil in which to sow his word of truth. The church seeks in its own fellowship to apply the precepts of the gospel. The church reflects the Light that the preacher draws from heaven. With all of its imperfections the church is power to the preacher.

*Minister, First Church, Frankfort, Ky. Author of *The Pastoral Ministry.*

Miss Mary Graybiel

Mary Graybiel

By GRACE W. McGAVRAN*

THERE could be no better title for a story than that—just Mary Graybiel. For all the romance of beginnings, all the heroism of pioneer womanhood, all the vision of a kingdom without boundaries lies in that name.

Eighty-seven years old last March, Mary Graybiel is the only one remaining of that courageous first group of four missionaries who in September, 1882, set sail for India, to a land unknown, a work unstarted, a life untried. It is not often that one may obtain such a picture as is on the opposite page. Mary Graybiel is reading, if you could see the print, Helen Welshimer's Christmas story from last December's WORLD CALL. It was, you remember, a story of childhood. Suffering childhood has always had an appeal for her. There is in her possession a silver medal inscribed on one side with her initials and the dates 1885-1905; and around the edges of it the words, "To her who saved 800 children from famine. From 150 of her girls." On the opposite side, in Hindi, is that beautiful verse from Isaiah, "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, the repairer of the breach, the restorer of paths to dwell in." Adelaide Gail Frost, the great writer, made that thought personal in the dedication which she wrote for those one hundred and fifty girls to send to Mary Graybiel with the silver medal, the medal with a little silver heart fastened to its handle. Somehow that tribute expresses just what her life has meant.

The photograph shows her sitting in her own home in California. Above the fireplace is the likeness of her mother. As one studies the face of that mother of a bygone generation, one can see something of the strength of will and purpose which stood back of the daughter in those far-off days. One can almost hear her uttering those courageous words of hers which have come down to us, "I have devoted one daughter to the cause of missions, and I will not recall her, but would rather give another, or could I hear the voice of the Lord, calling as he called Abram of old, I would go myself, even now in the evening of life." With such a mother, meeting halfway the desire of the daughter to offer her life for service, is it any wonder that Mary Graybiel opened up the path of service which hundreds of young women follow?

TODAY she sits quietly waiting as we see her here. Friends come and go, entering for a while into the benediction of her presence. Among them is Mrs. Royal J. Dye, who writes us of the celebration of her last birthday.

"I was with her for lunch on that day and considered it one of the greatest honors of my life to share the joy of that occasion with the only one remaining here with us of that courageous little group who a half century ago set out to help win India for Christ. The others have gone on, to serve him day and night in his sanctuary along with all those who have come out of great tribulation. I somehow always feel that our beloved Miss Graybiel is in heaven's reception room ready and wistfully waiting for the door to open and her name to be called to enter in to her audience with the King of kings—face to face—rapture—her white robe—reunion with those beloved who have entered before. Often in the last year or two after spending an hour with her I have gone away thinking she had been waiting and watching so long that she heard the voices of those on the other side of the door.

"I had the feeling that day in March that my feet were on holy ground. In her quiet far-away voice Miss Mary wandered back over the happy years, was again in her beloved India, her famine orphans about her. Before the wish was uttered, Nurse Mary Ulton had brought the precious medal sent her in 1896 by Adelaide Gail Frost. Her girls had earned the money for it from the sale of their own handiwork. No wonder she prizes this above all her possessions.

"What a feast of good things we had with the delicious dinner cooked and served by that other Mary; and three birthday cakes and other delicacies brought in by devoted friends."

How better may we close than with the words written by Adelaide Gail Frost to Mary Graybiel:

"Where weeds grew—flowers
Where stones bruised—pathways
Where huts clustered—a home
Where idolatry reigned—His sanctuary
Where wailing was—sweet songs
Where no cover—a refuge
Where gods of stone—Jesus only
Where darkness deepened—a light that cannot be hid
Everywhere beauty for ashes
The oil of joy for mourning."

*Secretary, Department of Missionary Education, U. C. M. S.

Rediscover Your Church

By BERT WILSON

THE eyes of many people who have been looking afar have just discovered that there is such an institution as the local church. Well, it is high time that such a discovery be made. Local churches are the institution upon which the church universal is builded.

If the local church succeeds, the church universal succeeds. If the local church fails or goes haltingly about its task, by that much is the church universal retarded. All church members everywhere belong to local churches. Loyalty to the churches of Christ means loyalty somewhere to a single local congregation.

These local churches in order to succeed must have preachers. "How shall they hear without a preacher?" Preachers preach in local churches. They do not preach in universal churches. Preachers have only direct responsibility to local congregations. They build and help to grow one or more local churches, and thus help to build the Kingdom of God.

Local churches exist in local communities; in the open country, the town or village, and the city. They have therefore a knowable habitation. They also have a membership. They also have a known constituency in the families of the membership. They have a known constituency of friends and neighbors. They also have an unknown but knowable total constituency in the areas in which they are located.

It is the duty of the church to know this total constituency. That's its reason for existence. To know its total duty and then attempt in a direct and comprehensive way to do it. This constituency has names, and these people live in houses. Their names can be found out and their house numbers known so that the church can be neighborly in the name of Christ.

The local church has officers. Elders, deacons, deaconesses. The elders pray long unscriptural prayers at the communion table. This spoils the service in hundreds of churches. Jesus' prayer when the communion was instituted was short. Elders should follow the example of their Lord. Jesus' prayer was directly for the loaf and the cup, and for nothing else. The elders' prayers should be the same.

Officers of local churches have definite responsibilities for leadership among the members of the congregation. Some elders who preside at the communion table for ten minutes on Sunday and some deacons who pass the emblems to the people call that a week's work.

Well, that's not a week's work. That just starts the work of the week. That's the first day of the week. And there are six other days.

But you ask, what is there for them to do? They should know before the sun goes down on that first day that 50 per cent or 60 per cent of the congregation was not present at the morning service. They did not attend the worship which includes the communion. They should also know that that same 50 or 60 per cent made no contribution to the work of the kingdom.

When they find out those two points, if they are wide-awake they will want to know, and they can find out, the names of those absentees and where they live. By close observation and a careful study of the membership they will discover that about 50 per cent of the membership is constantly and habitually absent from the church, its worship, and its table of sacrifice. When they know this, and they can and must know it, their six-day job is already marked out for them.

THEY have discovered the lost church within their own membership. In a church of six hundred members, there is a lost church of three hundred members. A lost church! In the Bible story, out of one hundred sheep only one was lost. But he "left the ninety and nine" and "went after that which was lost, until he found it." But what would have happened if fifty of them had been lost?

Our church officers do nothing about it. They may not even know that they have a lost church within their borders. And if they do know, they do not act. And yet they occasionally wake up long enough to feel that something is wrong. And their remedy is to have a revival meeting to enlist new members. What right have some churches to ask new members to join them when they do not and will not shepherd them after they are received?

Now, this is no slam on evangelism. Evangelism has made us what we are. But the preachers and officers of local churches must conserve, train, develop, and energize the membership brought in by evangelistic

methods, in the mass or personal. A church that cannot save its own membership cannot save the world.

These local churches have budgets. Many of them have two budgets: one for the local work and one for the world-wide work. The money raised and paid in for these budgets should be used for the purposes given. This involves two treasurers, or one treasurer with two check books and two bank accounts. Does the local church expect these treasurers to be honest men? Many of them do not. Many officers do not require that a church treasurer be strictly honest. They do not want him to have a conscience that is too scrupulous. They trust that he will be lax enough to see that the local bills are paid. They are willing that he should use missionary money to pay local bills if this isn't advertised, and if the local bill really gets paid. That's rank dishonesty, and they know it, and some of them don't care.

The local church has debts. Even Uncle Sam in compiling church statistics could not overlook the enormous total of the debts of local churches in the United States. And these debts have been increasing. Note the crescendo with which these churches have approached this wailing wall of debt:

In 1906 local church debts in the U. S. A. $108,000,000
In 1916 local church debts in the U. S. A. 165,000,000
In 1926 local church debts in the U. S. A. 433,000,000

That means a church debt per member of $9.76 for every church member in the United States, man, woman and child thirteen years of age and over. And who knows how much more these debts have increased since 1926? If these debts are ever paid, local churches must pay them. While prosperity was here they made debts but did not pay them. With the depression on, many of them cannot pay even the interest. Because of debt, the local church halts, and the kingdom waits!

Now, there is a way out. God reigns. Christ still lives. Faith and hope still remove mountains. If the preacher and officers will commit the whole church to the whole task, we can solve our vexing, complicated problems. But it must be the total solution of the total task by the total membership, not half of it. Go after the unused resources. Harness up the unused power.

But the defeatists say, "How can it be done? We do not have the time." You do have the time. Men have more leisure time today than ever before. The President's new policy will give still more time. Women have leisure time. Shall this new gold mine of power, leisure time, be used or wasted? The church must capitalize here on its own membership.

This new time may be expensive. Members may spend more for gas and pleasures than if they worked longer hours. The church must preach and practice economy of time and the economy of money while using leisure time. There are enough members in the church, there is enough money in the church if consecrated, there is enough leisure time in the church to grapple with and solve the church's present problems, and to set it on its way to future conquest.

If the church will take the time to know its field, its constituency, its membership, its definite task, and use its leisure time wisely on its major enterprises, a new day will dawn among local churches, the church universal will be greatly strengthened, and the Kingdom of God will more quickly become a reality.

The Week of the Ministry

A YEAR ago there was inaugurated among Churches of Christ a week in which to magnify the ministry of the gospel of Christ. The second annual observance of this week will take place this year October 1 to 8. The "Week of the Ministry" is designed to bring a deep spiritual impetus to the work of our churches. The general purpose is to restudy the divine origin of the ministry, its place and importance in the scheme of redemption and the necessity for its continuation and support.

During the Week of the Ministry every isolated church among us should hear preaching, doors of closed churches should be opened and plans should be made to keep them open. Silent pulpits should speak and arrangements be made to continue a regular ministry. Every church should hear at least one sermon or an address on the function and place of the ministry in the work of the church. The teachings of the Scriptures regarding the ministry should be restudied. Somehow every church should give something for ministerial pensions and relief. The church-night meeting may well be given over to a discussion of the question, "What Can I Do to Strengthen the Ministry of My Minister?"

A brotherhood-wide observance of this sort will lead to a new understanding between the churches and their ministers. It will bring to our people a new sense of responsibility for the maintenance of the ministry. It will challenge our youth with a new understanding of the divine necessity that inspires men to speak as prophets of God. It will create a new sense of comradeship between the pastor and people and thus bring greater progress through finer fellowship in every local church.

Large numbers of churches made the Week of the Ministry a notable event in the program of their work last year. As this event grows in significance and its power and possibilities are demonstrated, increasing numbers of our churches will make it a definite part of their yearly program, a high spiritual event with a definite uplift to the work of the local church.

If I Were a Preacher

By MERLE SIDENER*

THE preacher has the most important job in the world and I would not want the responsibility of it. I would rather be a layman and tell the preacher how he ought to do his work. That is why I am accepting the request of the editor of WORLD CALL that I discuss the subject—"If I Were a Preacher." It's my chance to preach without having to practice.

I marvel at the consecration and the tact and the patience of some ministers, but I marvel quite as much also at the seeming lack of conception on the part of some of them of the breadth and depth of their jobs—of the potentialities.

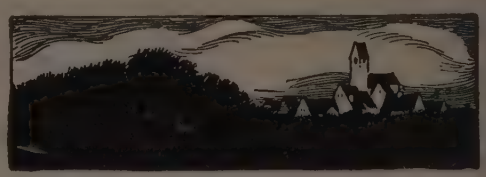
The gospel of Jesus Christ is the only power that can stabilize the world. It is the only influence that can induce men to be on the square with other men. It is the only force that can turn aside the attacks of selfishness and ruthlessness. So the men who assume to direct the application of this force have undertaken the most important jobs in the world.

If I were a preacher I would not be content with conventional education and theological training. I would take a postgraduate course out where men labor with their hands; where merchandise is manufactured and where it is distributed; where employers and executives plan and execute. I would seek to know at first-hand the living problems of men of all kinds, so that I might understand how to bring them the gospel in everyday usable form. I would want to *know* men so that I could preach to them and not merely at them. And after I had accepted my pulpit, I would continue to mingle with men so intimately that I could never be out of touch with their needs.

If I were a preacher I wouldn't let anybody put me on a pedestal and expect any more from me than from any other professed Christian. I wouldn't wear a long coat and a high collar even in the pulpit, let alone on the street and in the market places. I wouldn't let anybody call me "Reverend" and I'd never sign my name to a letter or on a hotel register as such. I'd make my men parishioners call me by my first name or better yet a nickname. I'd be disappointed if all the children didn't expect me to join in their games whenever I appeared on the scene. And I wouldn't attend every sewing circle and missionary meeting.

In the pulpit I would not try to please every person in the congregation. That is where a lot of preachers miss the mark. They try conscientiously to prepare a sermon that will embrace saint and sinner, men and women, old and young. And it just can't be done. I would try to remember all the time that Jesus talked to folks—just talked to folks. He had just one purpose and that was to help them so to live that they would find happiness then and eternal life thereafter. He told them simple stories and in general talked about the things that were common to them all.

If I were a preacher I would regard myself as a business man, engaged in the biggest business in the world. Probably I say that because I am a business man. If I were a preacher, I might not want to be known as a business man. But I feel that the practice of business is a worthy occupation and that a little more of business method for the preacher would make him more efficient. For instance, I would want one



"boss" who could check me up now and then. Oh, yes, I know that the preacher has too many bosses now. All the elders and deacons and most of the members of the congregation assume the right to tell him when to come and where to get off. But we don't operate that way in business. The board of directors formulates the policies but the employed executives do the administering. And that is the way it ought to be in the church.

It is all too easy for me to say what I would do if I were a preacher. But it would probably be quite a different story if I really were a preacher. As a layman who has tried to do a little teaching, I have had a glimpse of the difficulties that confront the man who stands before men and tries to point out the way to the more abundant life. The indifference, the willful ignorance, the selfishness—these are only a few of the heartbreaking obstacles in the path of the preacher. I take my hat off to him. I couldn't be a preacher, for I have too few of the many requisites of the loving minister.

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Do Preachers Just Happen?

By S. J. MATHIESON*

TO HEAR a Caruso sing is an experience of a lifetime. As we listen with breathless interest, our souls are awakened to deep, new joys. But how many people give serious consideration to the price an artist pays for his achievement of greatness? His vision may come early as aspiration and longing are born in the heart; industry and perseverance follow; then long years of assiduous study and painstaking effort, and at last—success!

The preacher, no less than the artist, sees visions and dreams dreams. God becomes real to him and the need of humanity presses in upon his soul. "Lord, here am I, send me" passes heavenward from the consecrated lips of a surrendered life. Yes, it is true that a young man may choose the ministry as a profession, as a means of earning a living, as a desirable social distinction, or as a business that offers favorable chances of cultured leadership. One may become a minister because after weighing comparative advantages, he prefers the ministry to law or to medicine or to trade and commerce. But in these instances, one is certainly not "called to the ministry." When the choice is a preference among alternatives, the direction is horizontal and not vertical. The true priest of God has no alternative. All other possibilities become dumb. "Necessity is laid upon him." The call of the Eternal rings through all the rooms of his soul.

Interpretations of the call to the ministry vary, and different terms may be used to express it, but in the last analysis, it is the dedication of a life to the task of preaching under the direction and guidance of Almighty God. If ministers are not conscious of the sacred burning wonder of "a call" or whatever it may be termed, the task loses its halo, the road becomes commonplace and gray, and such ministers "become common traders in a common market, babbling about common wares."

David Livingstone heard a divine voice, looked into the face of Jesus and seeing Africa's great need, said, "I will go!" Carey for similar reasons went to India, Morrison to China, Grenfell to Labrador, Shelton to Tibet. It was not a royal road these pioneers followed, neither is it a paved highway that leads to the pulpit. Toilsome years pile up in preparation and study; the days grow drab and monotonous; the way is long and steep and rugged. The thrill of commencement day soon fades before the demands and criticisms of a merciless public. Disillusionment floods the mind; the task becomes greater than training, ability and consecration can meet successfully—perhaps despair fills the soul.

Then a light appears, "a light greater than the brightness of the sun" and a voice from heaven is heard saying, "Not by might, nor by power, but by my spirit, saith the Lord of hosts."

In weakness, strength is discovered. Mystery of mysteries, marvel of marvels—"When we are weak, we are strong." "I can do all things through Christ, who strengtheneth me." "He must increase and I must decrease." Herein is the secret of great preaching. From the private journal of Charles Kingsley come these words written in the early dawn of the day on which he was to be ordained to the ministry. "In a few hours my whole soul will be waiting silently for the seals of admission to God's service, of which honor I dare hardly think myself worthy. . . . . Night and morning for months my prayer has been, 'Oh, God, if I am not worthy, if my sin in leading souls away from thee is still unpardoned, if I am desiring to be a minister not wholly for the sake of serving thee, if it is necessary to show me my weakness and the holiness of thy office still more strongly, oh, God, reject me!'"

Do preachers just happen? The question suggests its own answer in the light of the foregoing statements.

Did Spurgeon just happen, or Phillips Brooks or Dr. Jowett or E. Stanley Jones?

*Pastor of Central Christian Church, Denver, Colorado. President, Board of Managers, U. C. M. S.

Listening In On the World

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

THE campaign for the repeal of the Eighteenth Amendment has progressed to a point where only one fanatically blind to the realities of the situation can deny that the tide is swinging heavily against retention of prohibition and that the probabilities of repeal grow more certain with every election. This admission does not indicate that the drys are weakening in their convictions as to the desirability of prohibition or in their resolution to fight to the last ditch against the return of legalized liquor. It does indicate a recognition that the odds are against us and that the wets are fighting with energy and enthusiasm to make repeal a certainty before the end of 1933.

Post-mortems are never as valuable as diagnoses, but it may not be amiss to analyze the situation in which we find ourselves, determine the steps by which we have arrived and lay plans for the future, for whether the Eighteenth Amendment is repealed or retained, it is apparent to even the most indifferent observer that the drys must develop a new strategy and adopt new tactics.

Up to 1928 the drys were in a favorable position. True, there had been an orgy of violations beginning about 1923 and the indexes for deaths from alcoholism, alcoholic insanity and cirrhosis of the liver were rising slightly from the all-time low record of the first years of prohibition, but by the end of 1928 this had been overcome and the record was again on the down grade. The Prohibition Bureau had been put under civil service and the men of honesty and fitness in its ranks separated from the political hangers-on and given a preferential status which added dignity to their work and security to their jobs. In the presidential campaign of 1928, dry sentiment rose to the highest pitch in the history of the movement, due partially to the fact that the Democratic candidate, Alfred E. Smith, accepted the nomination on a platform containing a dry plank and then repudiated that section of his platform by telegraph when the convention was ready to adjourn. Though known to be wet in his sentiments it was assumed that he would at least nominally accept the party's prohibition plank.

The Republicans adopted a dry plank—not too dry—and nominated Mr. Hoover, who was believed to be a sincere and earnest dry. In his inaugural address Mr. Hoover came out more squarely for the prohibition law and its enforcement than at any time during his campaign. By his utterances he made himself the logical dry leader of the nation, especially since he had accepted without hesitation the assistance of the drys in his campaign. He appointed a commission, popularly known as the Wickersham Commission, to make a thorough study of the prohibition law and make recommendations regarding enforcement. He took the Prohibition Bureau out of the Treasury Department and put it in the Department of Justice. The report of the Wickersham Commission was so contradictory that Mr. Hoover sent it to Congress with a statement rejecting some of its conclusions, but the damage was done. Its members could not agree on the interpretation of the facts they discovered and personal reservations attached to the report served to nullify the conclusions they were able to reach.

ON THE other hand, Mr. Hoover gave us able and conscientious enforcement officers in the persons of Dr. James M. Doran and Colonel Amos W. W. Woodcock. Both before and after the 1930 Congressional elections the President was handicapped by a group of viciously wet members of his own party in Congress, including Senators Blaine of Wisconsin, Bingham of Connecticut, Tydings of Maryland and Congressmen Graham and Phillips of Pennsylvania, LaGuardia and Cellar of New York, and others who kept up an incessant fight against enforcement. Congressman Graham, chairman of the House Judiciary Committee, at the instigation of the Association Against the Prohibition Amendment, spent thousands of dollars of public money holding a hearing on wet bills that had no chance of passage, but which gave the wets an opportunity to bring bankers, industrialists, business men, politicians and society women before the committee to give testimony which was largely propaganda. The press was prepared ahead of time and in spite of the absurdity of some of the testimony, these statements were broadcast all over the world. When the Caraway Committee in the Senate unearthed huge expenditures for political and propaganda purposes by the wets no commensurate publicity was given to these revelations by the press. Then came the business depression and the elections of 1930. Mr. Hoover followed the business and financial leaders of the nation in pronouncing it a passing squall, but both were mistaken.

In the last two years of his administration Mr. Hoover was confronted by a hostile majority in Congress, a part of which was composed of members of his own party. In addition, there was a wet *bloc* which always voted together on the prohibition question regardless of party affiliation. In these months Mr. Hoover was distraught by the growing intensity of the economic situation and the discontent developing in the country and gave the impression of a mind confused and harassed. In the 1932 Republican Convention he accepted a prohibition plank which was equivocal and unsatisfactory. In preparing his speech of acceptance he asked influential drys for their views as to what he ought to say, but when threatened by the wets of his party with refusal of funds for his campaign finally adopted, late on Friday night before the address was given on Tuesday, a statement that went even further toward repeal than his party platform and left Democratic drys who had been largely responsible for his election in 1928 no good ground for supporting him for reelection. It was this failure of Mr. Hoover to recognize that he was elected by the votes of millions of Democratic drys in 1928 and that he became thereby in actuality the leader of the drys of the nation which brought the dry cause to its most serious crisis.

IN THE meantime another development was taking place. The Association Against the Prohibition Amendment had decided some years before that no serious headway could be made against the Eighteenth Amendment by a frontal attack. They then determined upon a flank attack. In 1923 they secured the repeal of the Mullen-Gage Law in New York, which left New York state with no enforcement code. They next repealed the Nevada law, then Montana, and in 1928 Wisconsin, by the expenditure of $29,000 in the session of the legislature. This process of attrition was followed until state enforcement, mandatory under the terms of the Eighteenth Amendment, was seriously hampered. In certain sections, like Cook County, Illinois, sections of Pennsylvania, Ohio, Indiana and other states, almost the only enforcement was by federal officials.

The Democratic National Convention in Chicago, dominated by eighteen trainloads of Tammany henchmen who were organized into squads and assigned to posts in the galleries each day and directed by a floor marshal in a conspicuous position on the convention floor, went for Mr. Roosevelt, though the Tammany men were brought to Chicago on behalf of Mr. Smith. With Mr. Roosevelt nominated the prospect of victory was too much for Tammany and it came into camp lock, stock and barrel. Before the campaign was half over it became apparent that Mr. Hoover was defeated and his St. Paul speech showed that he at last came to realize that fact himself. The drys realized that Mr. Roosevelt's election meant resubmission, but they were not prepared for an active campaign on the part of the new administration to carry repeal in the states. Here Mr. Farley enters the scene. A Tammany man who had fallen out with Tammany, he made his peace and was appointed Postmaster-General in the new administration. Immediately he made it clear that the whole power of patronage was to be put behind the repeal movement. Not only did he impress state committees with the fact that they need not expect consideration for their recommendations unless they put repeal over in their respective states, but he has gone to one after another of the states where the result was in doubt and personally asked for repeal on behalf of the national administration.

The Craze for Organization

(*Continued from page* 14.)

time for quietness, prolonged study and unhurried meditation. On the Lord's Day he spoke to his people, not like a chattering parrot, "but in demonstration of the Spirit and of Power." He had lingered long in "the King's gardens" and came forth laden with choice fruits for all. When most of the printed sermons are forgotten, the sermons of Phillips Brooks will continue to be models for those ministers who are ambitious to excel in their preaching ministry. "O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!" Isaiah 40:9.

ANOTHER danger of excessive organization in religion is its obtrusiveness. Recently, a chief officer of a prominent church in our city sent me a graph, visualizing the set-up of his church organization. He requested criticisms and suggestions. I was bewildered by the interminable and intricate array of clubs, societies, committees and officers. To articulate, harmonize, energize and utilize all of these would absorb much of the time, strength and skill of the church workers. So obtrusive could the mechanism of this church become that God would be obscured. The noise of the machinery will be so loud that the "still small voice of God" cannot be heard.

The classic painting of the Last Supper is the creation of that master among artists, Leonardo da Vinci. Whatever else the visitor to Milan is compelled to pass by, this fresco he insists upon seeing. When the work was done, Leonardo invited a trusted friend to see it, and the friend's first comment was: "What a beautiful goblet that is in the hands of Jesus!" Instantly, the artist blotted it out as he said: "Nothing in this painting shall be allowed to overshadow my Lord." Any club, society, or activity that restrains the full and free exercise of the Spirit and obscures Christ should have no place in the church. No tabernacle was built up there in the mountain and "they saw no man save Jesus only."

In the face of this epidemic of institutionalism in religion, let me suggest to our churches three items. The first is simplicity. A wholesome reaction from the depression is the simplification of life. Our church life needs to be simplified. When we go behind the accessories of the Christian religion we discern that in its essence it is very simple. Our amplifications and elaborations of doctrine and organization have made it appear bewilderingly and discouragingly complex and complicated, if not impossible. The seeker after God is overwhelmed and driven to despair by the extensive apparatus, utensils, and tinsel of our modern religion. We ministers and church workers are, like Martha, "cumbered about much serving"; and if we remained quiet long enough we might hear our saddened Master saying: "You are anxious and troubled about many things; but one thing is needful." Let us be less pretentious and more simple.

The second item I wish to mention is symmetry. A church loses its symmetry when it allows itself to be carried away by a spasm of enthusiasm over some momentary fad that has invaded the churches. Eternal vigilance is required to ward off professional promoters who want to start something in our churches, which is to be pushed at the expense of everything else; if for no other reason than to swell the annual report of the promoter. When the attendance at a Bible class exceeds the attendance at the church service and is made an occasion for boasting, a church loses its symmetry and sooner or later there will be a day of costly reaction and reckoning. Any organization in a church that commands for its members a higher loyalty than the church itself receives, is destined to be a menace. Jesus said, "I will build my church"; and we dishonor him and imperil his church when anything, however praiseworthy, takes precedence over his church.

LET me mention a third item which really embraces the first two and all others that may occur to us: I refer to the pervasive presence and power of the Holy Spirit. What our churches need is not better equipment. Never have our churches been more complete in their physical appointments. They do not need more societies. There are too many to belong to now. Surely they do not need more meetings. Our people have too many things to go to now. What we need most of all and always is more first-hand, face-to-face experience with God. "And they were all filled with the Holy Spirit, and began to speak." Acts 2:4. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6. A right-minded church will covet most of all, not a reputation for good preaching, good singing, ornate services, large crowds, big offerings, multiplicity of societies and numerous activities; but a reputation for God; and such a reputation will insure all things needful, for men will say: "We will go with you, for we have heard that God is with you." Zech. 8:23.

He Quit Preaching—But He Did Not Leave the Ministry

THE recent death of one of the great manufacturers of the South brought to light the fact that in his early years this industrialist had for three years served in the Disciple ministry. The one pastorate of J. R. McWane, with the Hazelwood Church, Pittsburgh, Pennsylvania, ran from his Bethany College graduation in 1891 well into the business depression of '93 to '96. In 1894, loyalty to his father took him back to Lynchburg, Virginia, and the McWane Plow Company. Nine years as general manager and then president of the company proved his genius as a technician and business executive, but it did not shake the primacy of Christ in his life.

J. R. McWane

Then the rapid growth of Birmingham, Alabama, as "the Pittsburgh of the South" attracted him. During thirty years in Birmingham he revolutionized the manufacture of cast iron pipe. Eighty patents stand to his credit. He made corresponding improvements in the human relations of the business; with workingmen, both white and Negro, with competitors and with customers. The Golden Rule was in force every minute of every day. Business reverses did not shake his confidence in or his practice of the highest principles.

His continuing ministry appeared in his strong loyalty to the successive pastors of the First Christian Church of Birmingham, in his faithful service as trustee of the Berry Schools of Mount Berry, Georgia, as trustee of Lynchburg College, as director of the Christian Board of Publication, and as trustee and vice-president of Pension Fund of Disciples of Christ. For tense moments in trustees' meetings he always had a relaxing story or a clarifying illustration. His gift of $100,000 to the Pension Fund was just another expression of his devotion to the ministry. Every work of Christ he served with time and thought, as well as money.

Although he had a powerful physique, the intensity of his life stopped his heart at the untimely age of 64. His brother, son and others in his own company and in the national leadership of their industry have imbibed his spirit and will continue his work. Indeed the joy and success of his life in every relation have pioneered the way for a million souls to follow. He lived the Sermon on the Mount.

Youth Day

(*Continued from page* 6.)

tions, by securing the assistance of youth in the services of the day, and by an understanding sermon, hundreds of our churches will speed college-bound youth on their way and help those who remain at home.

It should be noted that Youth Day is fostered by the Board of Education. Its purpose is preeminently to assist the churches and encourage the boys and girls. It likewise furnishes an occasion for stressing two of the great primary tasks to which the Board of Education has dedicated itself, namely, the putting of religion at the heart of all education and the care of the students from our churches in the colleges and universities of the land. What greater tasks than these!

Remember the day—the second Sunday in September.

How Did He Get That Way?

(*Continued from page* 12.)

clusively. This is coming about very nearly to the theological seminary which Mr. Campbell denounced so vigorously in the early stages of our history.

III

Whatever developments may occur in our schools for ministerial preparation it seems perfectly obvious that we must have a thoroughly educated and adequately trained ministry. Preachers who raise the question which constitutes the title of this article in the minds of their hearers are no longer enthusiastically welcomed in our brotherhood. Churches are becoming more discriminating and are asking for men who have spent time enough in preparation to make them at least reasonably familiar with their field. The untrained or inadequately trained preacher must inevitably be forced to the side lines sooner or later.

"Come Up to Pittsburgh"

By GEORGE A. CAMPBELL*

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I HAVE run across a text that I want to pass on—a text that might be given as a reason for the assembling of the saints. It suggests the idea of fellowship, an idea very fundamental in the New Testament church, and still essential to any true church. This is Moffatt's Translation of Romans 1:11, 12: "I yearn to see you . . . that I may be encouraged by meeting you, I by your faith and you by mine."

We cannot be Christians by each standing alone. We must have the support of others and give support to others. I have gone to many conventions wondering if the kingdom was slowing up, but have come away greatly encouraged. Every Elijah ought to go at least once a year to a concourse of his brethren. No one is so sure of himself but what he needs the uplift of the presence of the Christian multitude. When one has reached the decision to go to a convention a victory has been already won. Then as he is on the train or in a motor car the church begins to loom up as more secure. On the outskirts of the hall as he looks upon the happy throng in their fraternal mingling the truth of the gospel takes on the aspect of good cheer and victory. In the assembly the singing, the speaking, the reports, the problems, all warm the cockles of the heart and he arises to the faith that "like a mighty army moves the church of God."

Faith is none too strong today. Let several thousand people meet in the spirit of the text, each saying to every other: "I yearn to see you . . . that I may be encouraged by meeting you, I by your faith and you by mine." What a convention we would have. How it would thrill our churches. How it would serve America and the world. Cannot the words "Forsake not the assemblying of yourselves together" be truly applied to larger gatherings than that of the local church? The local church needs the encouragement and the inspiration of some larger gathering which will sound forth new voices, speaking, I trust, as the Spirit gives them utterance.

Does not every one of us need to have his faith strengthened? Our brethren through their conviction will help us. N. A. Turner-Smith writes: "Whenever Christianity has been most vital it has always had about it the virility of a contagious disease. It has been spread by contact." The secret lies in a single word which English translates in two, "one another." We must learn again to "love one another," "to exhort one another," "to bear one another's burdens," "to pray for one another," "to confess to one another," "to strengthen one another."

Perhaps some of our conventions have been given over too much "to exhorting one another." But even this has its wholesome side. But we must practice these others as well. We could very well build a program around "one another," but if not the program, we should build its spirit into the heart of the convention. This is why we are having a convention.

Come up to Pittsburgh. Its people have done nobly in this difficult year. The date is October 11-16. Let us all foregather to "strengthen one another," "I by your faith, you by mine."

"No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make firm bulwark of the country's power;
There is no better way."

*President 1933 International Convention.

To Whom Shall the World Henceforth Belong?

To whom shall the world henceforth belong,
And who shall go up and possess it?

To the Great-Hearts—the Strong
Who will suffer no wrong,
And where they find evil redress it.

To the men of Bold Light
Whole souls seized of Right,
Found a work to be done and have done it.

To the Valiant who fought
For a soul-lifting thought.
Saw the fight to be won and have won it.

To the Men of Great Mind
Set on lifting their kind,
Who, regardless of danger, will do it.

To the Men of Good-will,
Who would cure all Life's ill,
And whose passion for peace will ensue it.

To the Men who will bear
Their full share of Life's care,
And will rest not till wrongs be all righted.

To the Stalwarts who toil
Mid the seas of turmoil,
Till the haven of safety be sighted.

To the Men of Good Fame
Who everything claim—
This world and the next—in their Master's great name—

To these shall the world henceforth belong,
And they shall go up and possess it;
Overmuch, o'erlong, has the world suffered wrong,
We are here by God's help to redress it. —*John Oxenham.*

"At Even, When the Sun Did Set"

By ESTHER GALE POTEE

Sakri dispensary, near Bilaspur, India

FOR more than a year Dr. Hope Nichoson and her nursing staff of the Jackman Memorial Hospital, Bilaspur, India, have been carrying on a weekly dispensary at Sakri, a village four miles way. Nothing is ever allowed to interfere with this Wednesday afternoon appointment because the people who come from the villages several miles off would be very much disappointed if the white doctor did not come.

Recently I had the privilege of going to this dispensary. It is held on a roofless veranda in front of the house belonging to the headman of the village. There was a large table at one end of the veranda and a chair for the doctor. The two nurses opened up the medicine cases and arranged medicines on the table. Only three or four people were in sight when we arrived but within three minutes the crowd had gathered. The *malghuzar* (headman) came out of the house to speak to us. He is very friendly and has promised to build a house for the dispensary. It will have one room and a large covered veranda and when this is completed the dispensary can be carried on during the rainy season. With the present arrangement this is impossible.

The first patient was a three-year-old child who was so thin and emaciated that she could not walk. She was needing treatment for malaria and worms. Next came a man who was having earache. He said someone had told him to come to this dispensary where the doctor was like a mother to everyone. Two eye cases were waiting, so Dr. Nichoson washed out the man's ears while the nurses were putting drops in the sore eyes of the other people. I looked around and saw a man standing near me with his thumb more than half rotted off. It looked like cancer and the doctor told him he would need to come into the hospital for laboratory work and treatment. His only hope was amputation and she tried to explain to him that it would be better to lose his thumb than his whole hand. Next a baby was brought in a most pitiful condition. The whole side of his head looked like one huge abscess. Dr. Nichoson said it was either tubercular glands or cancer and asked the family to bring the child into Bilaspur. Without hospital treatment it hasn't the slightest chance of recovery. The family seemed rather indifferent and went back to their village. As yet they have not come into Bilaspur.

There were several teeth to be extracted, ointments were given out for skin diseases of various sorts, and many eye cases were treated. A ten-year-old boy fell at our feet in an epileptic fit.

A wedding procession went by on the road with the usual noisy drums. The bride and groom were in a two-wheel cart drawn by oxen. Lorries passed loaded with people going to towns farther along the road. Men and women were going home after their long day's work in the fields. Just as the sun was setting the village herd of cattle was driven home by the little boys who had been watching over them all day. When darkness came on Dr. Nichoson was still working and a lantern was brought from our evangelist's house so that she and the nurses might see to finish with their patients, of whom there were fifty-nine that afternoon.

How like this scene was to the times when the people crowded around Jesus and he ministered unto them! "And at even when the sun did set they brought unto him all that were diseased, and all the city was gathered together at the door. And he healed many that were sick of divers diseases."

Motherhood Honored

MOTHER'S DAY was quite an important event in the Florida Christian Home, Jacksonville. One of our family, Mrs. Eunice Sothard, ninety-three years old, was chosen to represent motherhood at the sunrise service sponsored by the Lydian Singers in the city's most central park. Twelve other ladies from the Home attended her. The service was one of poetry, song and short addresses all paying tribute to motherhood. The climax came when Mrs. Sothard was crowned queen by a Boy Scout.

The Mayor was to have presided but was out of town. He sent Mrs. Sothard the following telegram: "Though impossible to be present in person, I shall be with you in spirit. In behalf of all the citizens of Jacksonville, I extend greetings and sincere congratulations to you, our city's oldest mother, on Mother's Day; and wish for you health and happiness that you may continue to inspire our people to live nobler lives and to be better citizens.—John T. Alsop, Jr., Mayor."

Following participation in the sunrise event, Mrs. Sothard was again honored at Edgewood Avenue Christian Church, where she occupied a flower-encircled seat, heard a special program of music and recitations, and then offered the closing prayer.

May birthdays of the family were celebrated by a dinner at noon; each guest being presented with a gift from the Dorcas Class of First Christian Church of Savannah, Georgia.

Afternoon and evening programs were put on in the assembly room by the First Methodist Church and the Christian Endeavor Society of Edgewood Avenue Church.

MARY FRANCES E. KELLY.

Christian Colleges in China

OF THE 14 Christian colleges in China, 10 are represented by membership on the Associated Boards for Christian Colleges in China, while two of the others carry on their programs in close cooperation with that body. At the commencement this year these 12 institutions graduated 675 students, out of a total senior class enrollment for all the colleges of 694. In addition a considerable number of graduate degrees were conferred. The student enrolment of all Christian colleges for the year was 5,400, of which total 5,293 was the enrollment of the 12 institutions represented on or cooperating directly with the Associated Boards.

Up to and including this year, 5,927 men and women have been graduated from these 10 institutions, of whom 2,387 are actually engaged in teaching. This increases the sphere of influence of the Christian colleges in China tremendously.

The 10 colleges and universities represented on the Boards have physical plants valued at some $7,500,000. Endowments, held chiefly by boards of trustees in the United States, amount to about $12,000,000. The income received during the year 1932-33 totaled approximately $1,000,000.

Hedge Rustlings

By LILLIE BOYER HEDGES

All who have been interested in "Hedge Rustlings" as written from time to time by Charles P. Hedges of Monieka, Africa, will doubly appreciate this installment by Mrs. Hedges, giving the intimate details of the death of Mr. Hedges and of their life in Congo.

ONE week ago today the editor of *Hedge Rustlings* found his eternal place and peace. Charles Preston, Senior, after having visited with guests aboard the incoming "Oregon," had a heart attack ashore and was carried home on a stretcher where for ten hours we alternated with hopes and despairs for his life. Then came his translation, and an expression of real content.

He had been unusually anxious for furlough with his children in The Old Kentucky Home, but with the full intention of recuperating health for more useful terms in Congo. Instead, he sojourns with "the fathers," and enjoys the rich fellowship of the saints of all the ages. He has always maintained that he wanted life's close to come to him in Congo so he has had that desire granted.

All this term he has had occasional heart pressure spells, though the doctors could not locate irregularities. He was able to do really heavy work, and itinerated even more extensively than in other terms when the station was being built up. After five pre-Christmas weeks afield he discovered he must rest more often than usual. I thought he overworked doing year-end clerical work, preparing lumber and other jobs for station workmen so that the whites and the four district supervisors could have six more weeks afield. Dr. Jaggard, who was packing to leave his beloved Monieka for Lotumbe, there to fill a medical emergency, examined Mr. Hedges and discovered a mild pericarditis. We Hedges gave up our itinerary plans, which naturally caused the other two groups to plan longer time afield. This week I find this paragraph in a letter he wrote at that time:

"I am employing my period of rest to get some work done. I've had the wash shed put on the Alabama House. I'm having a chicken house done for it also. I'm having shelving made for the hospital. I'm making a Communion Table for the church, also a pulpit, and an offering table. I am not finding it so easy to do some work as others. Pushing a plane is rather hard; driving a nail not so hard. Otherwise I'm having a restful time, and not overtaxing my pericardium."

The Communion Table includes a nicely hand carved board formerly mentioned in a *Rustlings:* "Do this in remembrance of me"—"Lokela joi line nda jofwa likami." It was designed and partially carved by Dr. Davis, in duplication of his Wema one, then Mr. Hedges completed the carving. This table stands on a large rostrum built at that time. Termite-eaten pillars were removed and the church reroofed. Mr. Hedges was a skilled woodworker and was content with the attractiveness of the new church appointments. So you see though he didn't wish to be man-carried all over the country he was not at all an invalid.

The last day of March his left hand dropped on the swiftly revolving knives of a pony planer, a part of some carpenter shop equipment he had bought with his share of his mother's estate and another bequest he received last furlough. Three badly lacerated fingers and their knuckles were reshaped, and twenty well-directed stitches brought that hand back into unbelievable semblance of original shapeliness. Mr. Hedges never regretted that he declined the offer to hasten him to Bolenge, he said it was wholly unnecessary trouble and expense, and that Dr. Jaggard's well-trained boys, under Nurse Bateman's directions did splendid surgery. But that morning's heart's endurance under chloroform gave me perhaps an overconfidence in its strength. This accident disclosed, too, what a deep pride Mr. Hedges had had in his physical perfectness, and the thought of scars and immobility was keenly painful. Through the long weeks Nurse Bateman kept the hand free from infection, and in April Dr. Davis arrived from furlough, and came up to see if anything more could be done. He advocated finger movements and Mr. Hedges rejoiced in each new accomplishment—the touching of thumb and finger and the ability to dress himself again. However painful the struggle of manipulations, he was pleased that fingers were attached to hand, not amputated, as at first seemed necessary. Nurse Bateman just at that time had been obliged to amputate some fingers of a hunter horribly lacerated by a wild pig. He postponed his consent to amputation so long that it almost cost him his life.

COINCIDENTALLY with the doctor's arrival in Monieka, the last members of our ad interim Mission Advisory Committee as well as the native delegates to their Inter-Station Conference, arrived, all ready for their sessions to begin next day.

The Native Convention, composed of five delegates from each station, met this year for the first time when the whites were not in conference. This change was made to alleviate travel congestion and give them a larger delegation. Mr. Clark of the Institut Chretien Congolais succeeded Mr. Hedges as their advisor. Mr. Hedges had wondrous hopes and faith in this opportunity for interchange of thought and methods, by these representatives of far-flung Congo churches. We had delightful visits with our old friends of our earlier days at Longa and Lotumbe, and of his first term when Bolenge was the Congo Mission. Please keep your prayerful interest in this group of nationals. Watch them grow.

Mr. Hedges presided at the advisory committee meeting, and you all know that with the dollar so recently off Foreign Exchange markets, the committee had serious problems to face. I find Mr. Hedges wrote: "I cannot make merry much with the guests. I must conserve my strength for the committee."

THE "Oregon" took the down-river delegates home first, and the two upriver men went to Coquilhatville to do what little shopping bank moratoriums would permit. A week later the returning "Oregon's" whistle was heard at noon some eight miles below us. We finished dinner and Mr. Hedges went for his noonday siesta. I freshened the dining room as we were to have a pot-luck picnic at our house that evening. Entering the bedroom I found Mr. Hedges kneeling, as if in prayer, at the bedside. That was no noonday custom and he answered my query by saying he was just resting his heart. Really concerned at this discovery of need, I was somewhat calmed when he arose, at Monieka's steamer salute and went to the boat, though I pondered: "These men! Think one is sick and off he goes!" Now I find in his last letter that he himself carried aboard: "My heart has begun to act like it did in early January. But rest helped and I'm sticking close to the house. This kind of work does not tire me as much as it bores me. (Names the receipt of a mail package then continues) . . . . . so now we are ready to go home. We shall be glad to see those kiddies." But he gave out climbing the fine long beach path that has been his labor of joy to grade up this term, and was brought back on a stretcher quickly improvised from our porch swing. Almost his first words on reaching home were that we must change our plans of traveling home by a cheaper Portuguese route; that if he demanded instant care we would travel with Dr. Pearson by the regular Congo boat.

Later when he felt it useless to fight on, and that it were better to depart, he told me that he had his envelopes all addressed for an issue of the *Rustlings!* I hoped he had his letter written, but he said not even begun! I thought to dis-

card the envelopes but when I entered the office and saw with what loving precision he had the letter sheets all counted out and arranged, I purposed to give you this one more share in his Congo work.

You all have been a great inspiration to him through the years. Close friends indicate a multiple of ascending prayers that Christ's word return not void in Congo. Mr. Hedges' faith never wavered regarding the power of the gospel for the Congolese nor for their ultimate ability to grasp and live its teaching. When disappointment, discouragment or failure came up he soon had his bearings and recognized that whatever men the Missions' best efforts have been able to produce through these years, are for the present God's annointed to bring Congo to Christ, and he believed in them.

The greatest satisfaction this term has brought him, I believe, was the coming to Monieka of your splendid new missionary, Mr. Cobble, a princely fellow who fitted so well into the aching void left by Charles, Junior's return to the homeland. Poise, purpose, and perseverance are commingled in the caliber of this new recruit, and Mr. Hedges' wholehearted acceptance of him is as high a compliment as he could pay to the choosers of your foreign ambassadors. Mr. Cobble will make his mark in the missionary world, and the spirituality of the Congo church will be deepened through his service. You may look to him, his charming wife, and the rest of the fine staff you already know, to do all that is humanly possible for Monieka. You share with them the opportunity and the responsibility of doing the superhuman by tuning in often where "All things are possible." Now at this time when folks dislike to refuse me favors I've asked the Cobbles if they will not continue Monieka messages to you for a season, knowing you will enjoy their viewpoints of youth and vigor regarding the future of the work which is equally precious to all our hearts.

Mr. Cobble conducted the English service in our home, and was assisted by Mr. Hurt whom I knew first in Eureka in 1909. Mr. Cobble presided again at the church though the sermons were given by Iambo Thomas, an I. C. C. graduate who was already an evangelist when we came to Monieka in 1918, and by Mr. Johnston, Mr. Hedges' close friend from Bethany days. Strange that such early acquaintances were here in such an hour! Our government official had just had his fears of T.B. confirmed here by Dr. Davis, and was out of the district to get his service-release permission, but the Father Superior from the Catholic Mission, two merchants and an agriculturalist—all the white men that the crisis leaves near us—congregated to pay respects. One merchant knelt in prayer at the casket's foot, and a missionary bent over and kissed Mr. Hedges, saying, "Mrs. Hedges, I loved him too." To me it seemed that the world joined in their tributes to an honest, loving Christian man. You may prize your working together with him, as he did his serving you abroad and please know your rewards are equal.

It is twenty years since one of our missionaries has died in Congo. The natives have shown most tender sympathy and courtesy. Many, even a leper, sit quietly by, and mourn without wailing. Chiefs, evangelists, a district supervisor and far-away Christians walk in to express their concern. In poignant grief they vow to carry on, and beg me to return to them when our son is ready to come out. I smile, though it hurts, but it is my chance to prove the faith that "dust to dust was not spoken of the soul."

Please know that all is well. Considerate friends abound and try to smooth my pathway. In His love, even this shock is supportable, as many of you have experienced. Mr. Hedges had just received his second decoration from King Albert, now his honors come from the King of kings. The Administrateur from near Longa, our old home, and our Agent Territorial called to read the will and to perform civic requirements. Every bit of business has been found left in as fine shape as a master executive could have left it. May that indicate to you that all mission work to which Mr. Hedges turned his hand, he did with consideration for the long years ahead. May you present supporters, and your children after you, stand by the young Congo church which is seeing and will see even more the need of prayerful support. Dr. Davis is assigned to Lotumbe, and Dr. and Mrs. Jaggard return to Monieka next week. May 29, Miss Georgia Bateman and I are off for Bolenge, she to take over Dr. Pearson's hospital work—I to travel home with his family.

The Leper Clinic at Mungeli

By VICTOR C. RAMBO

THIS is a picture of a young man named John Benjamin. He was recently baptized by Mr. Gamboe. With John's help the Leper Clinic has grown and is growing, with twenty-five patients instead of ten or twelve a week. He does not look very prepossessing in his picture but the injections of hydnocarpus oil and creosote that he gives, the lepers say, do not hurt, do not cause abscesses or give excessive fever. One mighty sweet-looking little nine-year-old leper girl has been coming for months and her lesions are distinctly improved. She will be spared the disfiguring that so many of those without treatment have to suffer. Another leper comes up on a pony that looks more like a toy pony than a real one and he too praises the injections, saying that he is now able to go about his work as though he did not have leprosy at all and smiles cheerfully when he comes in. I always try to go out to see each one and make any suggestions that I can for their benefit. I am proud of John for he was wandering without work. I asked him if he would come and work for us if we would give him two dollars a month. Being without work, even though he had his compounder's certificate, he said he would come with the privilege of leaving if he had a better job offered to him. He came and spent some time on doubtful street so far as his work was concerned but when the work with lepers and some nursing was given him he came out and is now on a regular pittance salary of $4 a month being his regular salary cut from $5.50 a month because of the depression. You good folk are desperately hard up and for everything we receive we are thankful, but you ask us to do such humiliating things. When a man works for the church's Christian Hospital for $5.50 a month to ask us to cut him to four is giving us simply loathing kind of work. But we are doing it. If it were not for the Mission to Lepers giving us the oil for the lepers we would have to tell all of the lepers that the Church of Christ cannot give injections any more and send them away, including the little girl that is now doing so well.

John Benjamin

Our workers have been loyal in spite of the cut. Cannot we put them back on their normal salary which is niggardly enough as it is? Wouldn't some Christian Endeavor society like to take up John's support?

Mungeli, India.

Now It Can Be Told

By SUE STEINER HOOK

While he was living, Edwin Gould of New York, millionaire philanthropist and son of the late Jay Gould, was not willing that his benefactions should be known. For that reason we have not been free to tell of his interest in our Colorado Christian Home at Denver, Florida Christian Home at Jacksonville and Southern Christian Home for Children in Atlanta, Georgia, all of which he helped very materially. Mrs. Sue Steiner Hook, superintendent of the Home in Atlanta pays her tribute to this friend of the children. Mr. Gould's will, which has just been probated, indicates that the Edwin Gould Foundation shares equally with Mrs. Sarah Gould, the widow, in the residuary estate. Most of the institutions mentioned are homes for aged and homes for children, one of the latter being the Christian Orphans' Home, St. Louis.

Some of the little tots at Atlanta Christian Home

IN THE passing, Tuesday night, July 11, of our good friend Edwin Gould of New York, our children and Southern Christian Home have sustained a great loss. He was the "friend in need, who proved himself a friend indeed."

We feel that our church people should know, and be familiar with the many generous things he has done for our Southern Christian Home in the past three years.

At this time, nine of our children are in camp at Spring Valley, New York, as guests of the Edwin Gould Foundation for Children, along with many others from Children's Homes in Georgia and other Southern states. They have three months in camp where every provision for their growth and improvement both in mind and body is made, yet without expense to them or the Homes from which they come.

The splendid Anchor chain link fence as well as the concrete driveway that has done so much to beautify our grounds, were given by Mr. Gould, in addition to the wading pool, playhouse and play yard equipment for the children. The walls of the Home have been painted and many beautiful and historical pictures adorn them. Magazines of all kinds suitable to childhood of all ages are theirs through the interest of this man.

Each child's birthday is remembered throughout the year with a gift of money appropriate to the age of the child. His last gift to us is being completed—a beautiful two-story enclosed sunporch with an open porch at the third floor for the convalescent children from the hospital on this floor. It not only contains the children's playroom but gives us more dormitory space, so greatly needed. It will ever be a wonderful memorial to his loving thought for the child who must depend on others than parents for its happiness.

Best of all is the picture of the man himself that comes to my mind—for "the gift without the giver is bare." On one of his visits to our Home, he was telling the children stories. One little tot on his knee, another with her arm around his neck and still another clung to his arm, while the rest of the children crowded around him—an admiring audience while he talked. The heart of the man was so much bigger than his wealth—that was the secret of his success—he understood children and they loved him.

A "Puritan" tea party at Atlanta Christian Home

Tinguian Institute at Bucay

WHEN the present assignment was given to us we moved here to Bucay because we thought of it as the place which our mountain people often visit, and where we might be of some service to them in our home. It was for that same reason that we chose to have our first Tinguian institute here at home, February 18 to 21.

We were most grateful for a large tent which Mr. and Mrs. Kennedy willed to us on their departure last year. With the aid of a few bamboos we made a very respectable tent for the meeting large enough to accommodate almost one hundred people. With a few other strips of canvas we made an outdoor kitchen, and under some trees we put benches for classes. The men slept on the benches in the tent and the women slept in our bamboo kitchen. Several of the leaders slept in our house.

We decided to try to make this self-supporting from the beginning. Of course we had to pay travel expense for the several leaders who came from the lowlands, but aside from that and what we paid out for the purchase of some equipment, which can be used for several years, the folks paid their way. We asked each one to bring rice enough so that some could be sold to purchase meat and vegetables, and though they did not all do so, we had a sufficient total to pay for all food bought. The work was done by those attending.

The courses taught were Bible drill, Life of Christ, some differences between Roman Catholic and Protestant faiths, health and sanitation, agriculture for men and home economics for women.

We had a total of 54 Tinguian delegates, 24 women and 30 men, from 10 different villages. There were seven leaders and six members of our own household making a total of 67, not counting any of the people of the community of Bucay.

W. H. FONGER.

Bucay, Philippine Islands.

Happiest in the World

(*Continued from page* 9.)

overcome more than death. She did it for me. She picked me up when I was nothing but a little beggar and got me into a school for the blind, so that now I'm a self-supporting human being."

One after another they came, the successful, the insignificant, the brilliant, the humble. And to each at some time, some crisis point, Aunt Alice had been salvation. Hers was the hand which had pushed back the curtain of discouragement and shown them Light, Himself. Hers the feet that had walked the Way with them. Something caught at Deborah's throat at the thought of Aunt Alice' quick, small feet. Surely they must have been tired some nights, but she never mentioned the fact.

The fourth day went by before the community could be assured that their pastor's wife would probably live, although she would never walk again. Deborah was glad for the busyness which became her excuse for not writing letters. Each mail from the north brought Roy's messages, which she accepted as a matter of course, but certainly they were no reason for her watching out the window every time the station bus came back from meeting the western trains. If anyone had told her she was looking for someone she would have denied it roundly, and certainly she was not watching when, on the evening of the fifth day, the bus did stop and a tall, lank figure swung up the walk. Deborah happened to be on the veranda, thinking so intently of the eager feet which had been climbing those front steps since the accident that she failed to hear real footsteps beside her. Then two strong arms folded and smothered her.

"Robbie! You've come!" Neither the tone nor the childhood's nickname held any of the conventional aloofness of her next words. "I wired you not to come."

"As if I'd stay away! Darling, she's really the one who made me keen to go into the ministry. The joy she gets out of life, the quiet power, the come-back from other lives. I can see her sweet, old face now as she waved good-bye at the station."

But it wasn't a sweet-old face he was kissing. It was a sweet, young face, pressed close against his shoulder. Deborah freed herself.

"Robert, I haven't—you haven't—you don't know— How shall I tell you?—"

"You don't need to, sweetheart. I know all about it. They've come from everywhere, haven't they? The lame, the halt and the blind, as well as the wise ones we never suspected of leaning on her. It would be the same if it had been Mr. Raymond. Together they're the lodestone for this town, drawing everyone toward them and then disclosing something—someone—greater than themselves." He smiled down at her.

"I know, Robert. Just tonight I saw it, although it's been happening for days. But that's not what I have to tell you. I—you see, in the city things are different. I've been there quite a while—and—"

"Bless your sweet heart, I know how fed up you've been. It's all so empty where grown-ups have to think up things to do, like children at a party. Activities have to spring naturally from the depths of being, as blades of green spring from their Mother Earth."

It was going to be very hard! Deborah tried again.

"We have to think of more than the present, Robbie. We have to think of the years ahead. Love isn't all of life."

"You bet it isn't." He had so disconcerting a way of using kisses for exclamation points. "Love is only the roots. 'The stem is character and the fruit is service.' I used that in a sermon, honey. Isn't it swell?"

"I want to be honest, Robert. I told Roy I was fonder of you than anyone in the world, but—"

"You told him ahead of me! I like that. What could that sap know about love?"

"Robert! you're speaking of my—"

"Shady past. But I forgive you, darling. Knocking about a bit was good for you. You have to see with your own eyes how empty some lives can be before you can believe it."

It was not only hard, it was impossible. She gave up, for the moment, and led him into the house. At Aunt Alice' door she left him.

Uncle John met her on the stairs. "Where are you going in such a hurry? Deborah, don't tell your Aunt Alice about Roy until after Robert's gone. It would upset her."

"Uncle, could you take a telegram to the station? Right now? In a hurry? There's just time before the night operator goes home."

Thus it was that the Reverend John Raymond turned telegraph boy. And because he had been a pastor for a long time, a very long time, he did not need to ask the contents of the message. If he did not hurry down the hill perhaps it was not altogether his slight lameness. There is sweet wisdom in one who has learned to drink his blessings slowly, dwelling on the goodness of God.

His return was greeted by Deborah, hanging over the banister as she used as a child. "Come on, Uncle. She's lots better. She wants a glass of buttermilk."

Together they gathered about the bed, Robert pouring buttermilk for all from the old blue pitcher, as though it were nectar from a crystal vase.

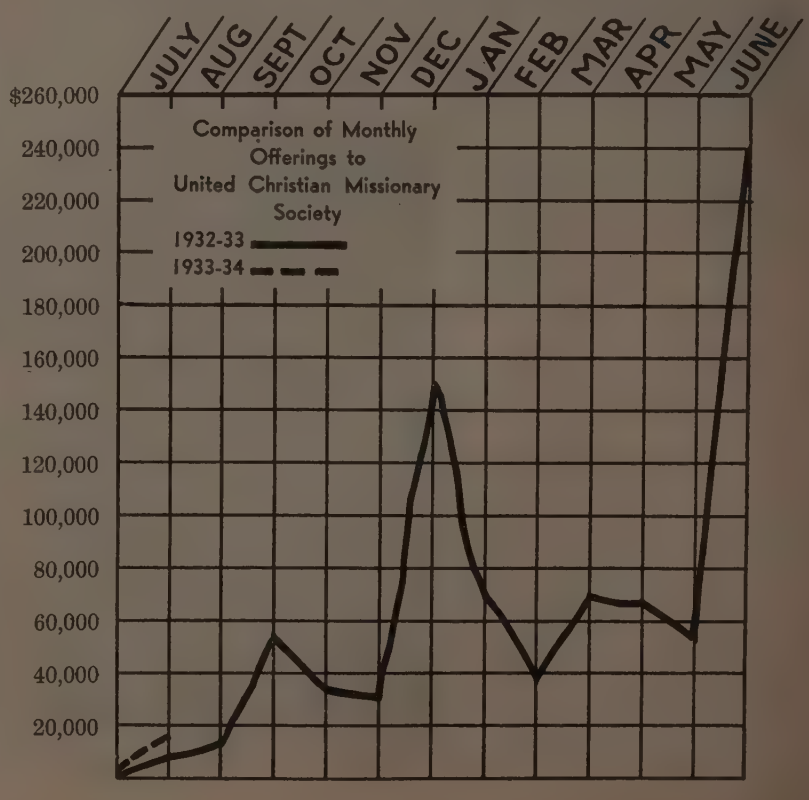
"A toast, Uncle John, Aunt Alice." Robert lingered over the words.

"To preachers' wives! The sweetest and smartest and—"

"Happiest!" Deborah furnished the missing word. "The happiest in the world."

The Trend Is Upward

Hold Each Month Above the Offerings of Last Year



Speaking of Books

His Life and Ours

THE author of this volume is one of the best-known Wesleyan ministers in England. At least one previous book in another field has gained for him a reputation for a diversity of gifts. Every minister interested in psychology should be familiar with his *Psychology in Service of Souls.*

Though the present volume is a study of the Life of Christ, the author has no intention of adding to that already long list of books that might be classed as "Lives." Weatherhead states it as one of his strongest beliefs "that group fellowship is one of the ways of the Spirit of God for this age." In line with this belief the book has been intended for Oxford Groups, Cambridge Groups and Student Movement Groups. Each chapter is headed by selected passages or poems, a choice prayer and suggested Scripture readings. Questions for discussion are grouped by chapters at the end of the volume.

Yet the reading of the prayers and the main material of the chapters quickly dispels any thought that the book might be intended for the same type readers as *For Sinners Only.* The eighteen chapters lead from a discussion of the Incarnation through to the Ascension and Enthronement of Jesus. Every chapter is filled with interesting sidelights upon the habits, customs and manners of the people of Bible Lands in the time of Christ, such as can come only from those who have sojourned for some time in the Land of the Book. Scene after scene in the life of Christ comes to us with fresh understanding and insight. The chapters on the Message, Healing and Miracles are worth all of most books, and certainly the purchase price of this one.

Use of the group study methodology as included in the book make it useful not only for personal reading, but makes the entire material especially helpful for a new approach to the study of the life of Christ by Church Bible Study groups, or for Midweek Prayer or Discussion Groups.

J. B. ROBERTSON.

The Dry Fight in Europe, Its Relation to America

A WELL documented study of the liquor fight in Europe by the author of *When the Brewers Had the Strangle Hold,* and other books dealing with the liquor problem. Mr. Gordon is a careful student and has traced the efforts of the international alcohol traffic to prevent, discredit and overthrow all legislation designed to restrain or prohibit the manufacture and sale of alcohol in Europe and the relation of the European fight to the American prohibition problem. The average reader will be surprised to learn that prohibition in Finland failed because it did not receive the support of Russia, due to her desire to secure money from French sources and French pressure upon her to prevent sanction of Finnish prohibition. France also protested against Denmark's sanction of the Icelandic prohibition law and Spain boycotted Iceland's fish until her wines were again accepted. France also brought about the withdrawal of a bill in the Danish parliament designed to raise the tariff on French wines. The *French Wine Review* hailed the repeal of prohibition in Sweden by a vote of 51% as due to "the anti-prohibition activities of the French." France also demanded that Norway buy 400,000 liters of brandies annually from her on pain of being penalized in her fishing industries. In Russia the spirits tax is used to draw the last drop of blood from an already impoverished people. These are a few of the facts revealed by Mr. Gordon's interesting study. It should be on the shelf of every serious student of the liquor question.

Books are the open avenues down which, like kings coming to be crowned, great ideas and inspirations move to the abbey of man's soul. There are some people still left who understand perfectly what Fenelon meant when he said, "If the crowns of all the kingdoms of the empire were laid down at my feet in exchange for my books and my love of reading, I would spurn them all."—Ernest Dressel North.

Difficulties in Religious Thinking

THERE has been need for an up-to-date book dealing with the persistent problems of religion from the layman's point of view. In the scope of the subjects with which he deals Professor Lankard has met this need in a superb and realistic way.

Among the problems treated are the background to present-day despondency and tardiness in religious practice; how the church may capture its rightful place; the interpretation of pain; the reasonableness of immortality; and a modern man's view of Jesus, of prayer and of the Bible. The author's selection makes the book all the stronger for the reason that he omits many of the controversial problems no longer current in our thinking.

His method is to move from the difficulties which lie on the circumference, in each subject, to his central insight of the chief values involved, using life situations and authoritative bibliographical citations to illustrate his conclusions. The writing moves forward like the eloquence of an inspired speaker. Its interest to all teachers of leadership, college and adult groups is unmistakable.

LAWRENCE BERRY.

Books Reviewed In This Issue

HIS LIFE AND OURS, by Leslie D. Weatherhead. Abingdon Press, Chicago. $2.00.

THE DRY FIGHT IN EUROPE; ITS RELATION TO AMERICA, by Ernest Gordon. Woman's National Committee for Law Enforcement, New York. Cloth, $1.00; paper, $0.50.

DIFFICULTIES IN RELIGIOUS THINKING, by Frank Glenn Lankard. Abingdon Press, Chicago. $2.00.

MANCHOUKUO, CHILD OF CONFLICT, by K. K. Kawakami, Macmillan Company, N. Y. $2.00.

JESUS AND OURSELVES, by Leslie D. Weatherhead. Abingdon Press, Chicago. $2.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Manchoukuo, Child of Conflict

THIS book purports to be the truth about formation of the state of Manchoukuo. It should be read not for the truth but in order that we may get an accurate picture of what the Japanese army wishes us to believe is the truth. Its chief value is to place us in a better position to understand the blind spots in the Japanese public mind. This is a good illustration of the propaganda on which Japan has been fed for the past two years. Its general flavor is very much the same as those hate-breeding half-truths which our own journalists and college professors were grinding out sixteen years ago. If we needed another illustration that truth is the first casualty of every war, this volume provides it.

Jesus and Ourselves

THE purpose of this book is to lead the reader to bow in the presence of Jesus, who is portrayed as loving, tolerant, inexorable, holy, the only one in all history who understands men and women.

"I place my emphasis not on what we believe with our minds, but what we have experienced with our hearts, and the loyalty of our whole nature to Jesus' way of life." He makes vital contributions in chapters dealing with: "Jesus' Respect for Our Personality"; "Jesus and Our Influence"; "The Relentless Love of Jesus," and "The Sympathy of Jesus." Weatherhead presents a balanced emphasis upon the many aspects of the gospel.

One senses that his is a religious heart moving with gentle alertness in all the complex relations of this modern world.

BARTON A. JOHNSON.

Summer Activities of Our Colleges

Atlantic Christian College

THE first term of the summer school ended July 14, and the second term began July 17. The success of last year was in evidence since the enrollment was larger this year. Most of the students were teachers who were completing certificate credits or building up college credits. The following comprised the officers of administration and faculty:

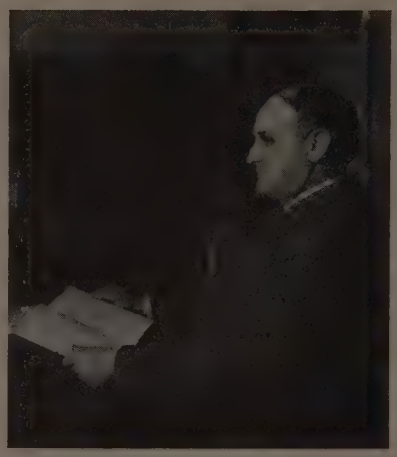
H. S. Hilley, president; C. H. Hamlin, director of summer school; Mildred Ross, registrar; F. F. Grim, education and psychology; J. M. Waters, Bible; C. K. Holsapple, English; C. H. Hamlin, history and economics; Frances Wortham, primary and grammar grade education; Louise M. Austin, public school music; R. M. Von Miller, German; Margaret Bryan, French; Margaret Barfoot, assistant English; Frances Harper, mathematics.

Bethany College

On June 24, at a meeting of the trustees of Bethany College held in Pittsburgh, Dr. Joseph A. Serena, president of Southeast Missouri State Teachers College, Cape Girardeau, Missouri, was chosen the president of Bethany College. Dr. and Mrs. Serena moved from Cape Girardeau to Bethany about the middle of August and he entered upon his duties as president September 1.

Dr. Serena is no newcomer amongst Disciples of Christ for he is well and favorably known throughout our brotherhood because of his faithful and efficient service as minister and college president. He was president of Keuka College, New York, at the time when that institution was operated under the joint auspices of the Baptists and Disciples, serving from 1910 to 1915. In 1915 he was called to the presidency of William Woods College, Fulton, Missouri, and served that institution very aceptably until 1921. In 1921, because of the very fine record which he had made at William Woods College, the state drafted his services and he was elected to the presidency of Southeast Missouri State Teachers College, Cape Girardeau, Missouri, in which capacity he has served for the past twelve years. Thus he has had experience in both church colleges and in tax-supported institutions.

Dr. Serena comes to Bethany College well equipped both by training and experience for his duties. And while Bethany has had a long line of illustrious presidents, and while he will be called upon to follow immediately in the footsteps of one of the strongest, Dr. Cloyd Goodnight, who died so unexpectedly last October, nevertheless, we feel that President Serena will be a worthy successor of those who have gone before him, and we are quite confident that his administration will constitute a distinct contribution to the advancement and ongoing of Old Bethany.



Dr. Joseph A. Serena
Newly elected president of Bethany College

Butler University

Addition of two new faculty members to the staff of Butler College of Religion for the 1933-34 school year has been announced by President Walter S. Athearn. They are E. C. Cameron of Texas Christian University, who will be professor of pastoral theology in the graduate school of religion, and Ross R. Griffith of Phillips University who will serve as instructor in English Bible in the department of religion of the college of liberal arts.

Mrs. Alice B. Wesenberg, chairman of the Butler Women's Council, and assistant professor of English has been elected to membership in the Mount Holyoke College chapter of Phi Beta Kappa, national honorary scholastic society. This honor came to Mrs. Wesenberg due to her outstanding administrative work at Butler. She is an alumnus of Mount Holyoke and has been on the Butler staff since 1921.

The 1933 Butler University summer school had a registration of over 500 students. Courses were offered in nineteen departments of study by a faculty of fifty-eight persons. Work of the summer term continued for eight weeks. A three week's post-summer term followed, opening August 7.

Professor Albert Mock of the college of education was awarded the Doctor of Philosophy degree by the University of Cincinnati in June. "The History of the Academy Movement in Indiana" was the subject of Professor Mock's thesis. He is the fortieth member of the Butler faculty to earn his doctorate.

More than one hundred senior coeds were honored by the Indianapolis chapter of the American Association of University Women at a breakfast June 10. Butler University was recently admitted to full membership in the national organization. The graduating coeds were told of the scope and purpose of the society which is one of the most influential standardizing agencies of the academic world.

A division of music, comprised of eight faculty members from the Arthur Jordan Conservatory of Music, with which the university is affiliated, is among the recent additions to the university curriculum effected by President Athearn. Henceforth, a Bachelor of Arts and Bachelor of Music degree will be granted through the affiliation. The eight new faculty members will offer courses ranging from hymnology for students in the college of religion to the practical experience of a university choir.

A division in engineering education will be opened by the university in September. This will enable Indianapolis students who desire to pursue a technical course in engineering to work off two years of requirements at Butler and then go to a technical school for the last two years of the course. Eight Indianapolis engineers who are prominent in their field, all being executives, will act as counselors for the new division.

California Christian College

California Christian College is the youngest of our four-year colleges. It opened its doors to students in the autumn of 1920. However, at the recent commencement it graduated a class of forty members. This is a remarkable record.

Like most of our educational institutions California Christian is having a severe financial struggle. However, President Cheverton is optimistic as to the outcome. He recently made the following statement: "Sure, we are going to win out over this depression. The faculty is helping and during this semester each one has agreed to accept as full payment a prorate of whatever money the college receives. We have also succeeded in refinancing our heavy mortgage loan with decreased interest and more years in which to pay off the mortgage. The holders of annuities, that is, those who gave the college sums of money on which we agreed to pay them life interest, have all agreed to accept cuts in the rate of interest, and in some instances have agreed to take back their gifts of property.

"The faculty, too, has taken cuts, in some instances reaching as high as 45 per cent of amounts paid five years ago. With this action, plus anticipated gifts from our churches, we are fairly well assured that our budget for 1933-34 will balance."

California Christian College has abandoned football for a year as an experiment and will center its energies on intramural sports consisting of volleyball, tennis, speedball, indoor baseball, basketball, and such other sports as can be worked into the program. All these sports are to be made a part of the educational program of the college.

Irvin Chapman, the son of Mr. and Mrs. C. C. Chapman of Fullerton, California, not only received the highest ranking for scholarship during the four years at California Christian, but was also awarded the medal for being the best representative of the spirit and purpose of the college. He was elected by his class as the Life Class representative.

Christian College

Christian College graduated its eighty-second class at the last commencement and in September will begin its eighty-third year. It was the first institution for women to be granted a charter by the state of Missouri. It has had a continuous academic program and high scholastic record since its beginning. Christian College is now educating the fourth generation of college girls. The great granddaughters of some of its early students are now attending Christian.

Allean Lemmon, a senior in Christian College and daughter of C. E. Lemmon, pastor of the First Christian Church of Columbia, has reason to feel gratified over the recognition she is gaining as an amateur writer of unusual literary ability. From time to time her poems have been published in *The Microphone* the college paper. A poem "Christmas 1933" and a group of verses in three parts called "Levee Poems" have been submitted to the Poet's Guild of New York. Recently a short play by Miss Lemmon called the "Hero" has been selected from 110 manuscripts as one of five best one-act plays in a contest conducted by the dramatic department of the University of Missouri.

Disciples Divinity House

The Disciples Divinity House of the University of Chicago closed its thirty-ninth year at the end of this year's session. Since the House does not offer a complete curriculum or award any degrees (the students doing their work and receiving their degrees from the University of Chicago) no special service has been held in the past during Convocation Week of the University. This year, however, a tradition was started when a service for Disciple House students was held in the University Church, Dean E. S. Ames preaching on the subject "The Ministry Today."

The following members of the Faculty Council took part in the service: Professor W. C. Bower; Professor Ellsworth Faris; Professor W. E. Garrison; Professor S. C. Kinchloe; Professor H. L. Willett; and Perry J. Rice. Friends were present from various churches of the city.

Three students have been awarded degrees from the University of Chicago as follows: Miss Mary Lawrence, department of Practical Theology of the Divinity School; Ernest L. Harrold, M.A., department of Practical Theology of the Divinity School; L. Doyle Mullen, D.B., department of Practical Theology of the Divinity School. Twenty-five men have received scholarship aid from the Divinity House during the past year amounting to a total of $6,856.66.

Eureka College

President Lyon of Eureka College reports that the new Self-Help Plan at Eureka is meeting with very favorable and encouraging response. He states that the number of prospective freshmen is much larger at this time than in former years. It looks as though all dormitories will be filled and that Eureka is entering upon a new era.

The Self-Help program is not only a means of enabling students to go to college by working for part of their expenses, but the whole plan is so set up and administered as to be a part of the educational program of the institution.

Illinois Disciples Foundation

The recent report of the student secretary cites some interesting facts in connection with the work of the Illinois Disciples Foundation.

There were enrolled in the University of Illinois, Champaign-Urbana, the past year, 615 Disciple students. Of this number 458 were men, and 157 were women. Forty-four of these students were married. The junior class had 115 men and 151 women. Forty-three Disciple students were honored by the University of Illinois for scholastic achievement during the year. The report revealed some very interesting data with respect to the occupations of the fathers of these students. Thirteen were bankers; 119 business men; twenty-four carpenters; seven coal miners; six editors; thirty-one engineers; eight factory superintendents; 216 farmers; nine garage men; seven janitors; seven laborers; twenty lawyers; fifteen ministers; twenty-four physicians; sixteen post office men; twenty-three railroad men; sixteen realtors; and sixteen salesmen. This clearly indicates that the students are drawn from virtually every walk and vocation in life.

Lynchburg College

Three decades is not a long period in the life of an institution yet that has been the life of Lynchburg College. During this short period Lynchburg College has attained a notable position in the educational world. It is now a standard senior college holding membership in the Southern Association of Colleges. Its graduates receive full recognition by the universities and professional schools of the country. The past year witnessed the largest enrollment in Lynchburg's history.

The Alumni Association of Lynchburg College recently voted to employ a full-time secretary who shall be responsible to the Alumni Association through its executive committee. The secretary is to be selected by the board of trustees of the Association. He will also probably give part of his time to teaching in the college.

Phillips University

In our pages we announced the death of Dr. Harry D. Smith, who for a number of years was professor of practical theology in the Bible College of Phillips University. Instead of appointing a full-time professor to succeed Dr. Smith, arrangements have been made whereby four outstandingly successful ministers will come to the university from time to time during the coming year and lecture to the students on matters having to do with the practical administration of churches.

Spokane University

After numerous conferences it has been voted to merge the Bible Department of Spokane University with Eugene Bible College into one institution. President Earl Childers of Eugene will be the president and President A. G. Sater of Spokane has been chosen assistant to the president. Two of the members of the Spokane faculty, A. L. Chapman and F. D. Muse, have been selected to serve on the new staff along with the faculty of Eugene Bible College. We have not been informed as to how many of these men will accept positions with the new organization. The plan is to operate the school at Eugene during the coming year, and in the meantime a duly appointed committee will seek out a permanent location. Spokane University will probably be operated during the coming year as a junior college, since it serves a very great need in that area. There is a strong demand by those who live within a reasonable distance of Spokane that this institution be continued as a junior college in order that their sons and daughters may have the advantage of at least two years of college education. The buildings, grounds and equipment of Spokane will probably be leased from the present board of trustees by a new board for the purpose of continuing a junior college.

Transylvania College and the College of the Bible

The last commencement marked the close of the 153rd year of Transylvania College. This was the first college both in point of charter and in point of establishment west of the Allegheny Mountains. It also ranks as one of the oldest colleges in America. This year's commencement was unusually noteworthy in that it commemorated the 100th anniversary of the completion of Morrison Chapel, the oldest building now standing on the Transylvania campus, and one of the finest examples of Greek architecture in America. It was designed by the famous architect, Gideon Shyrock. This commencement also marked the 68th year of the College of the Bible.

The graduating class of Transylvania and the College of the Bible chose one of their professors, Dr. E. E. Snoddy, to deliver the principal address. The subject was: "Seeing Life Steadily and Seeing It Whole." Two honorary degrees were granted by Transylvania this year. One to Roger T. Nooe, pastor of the Vine Street Church, Nashville, Tennessee, and the other to Charles Allen Thomas, Jr., of Wayne, Pennsylvania. Roger T. Nooe received the honorary degree of Doctor of Divinity, and Charles Allen Thomas, Jr., was granted the honorary degree of Doctor of Science.

Station UCMS Broadcasting

FIRST honors in Eureka College were won this year by Miss Ruth Butchart, youngest daughter of the late Dr. James Butchart and Mrs. Butchart, who spent many years as missionaries in China. Mrs. Butchart resides in Eureka and is herself an alumnus of the class of '97 in Eureka College.

Miss Jennie V. Fleming of Mungeli, India, calls our attention to the fact that the article "Our Year of Jubilee" in March WORLD CALL which was credited to her, was really a compilation by a number of missionaries and finally drafted by Mrs. Homer Gamboe. As an economy measure the article was printed and sent out by the several missionaries to their friends.

Announcement has been made of the marriage of Dr. Toyozo Wada Nakarai, Butler faculty member, to Miss Frances Aileen Yorn, formerly of Indianapolis. Dr. Charles T. Paul performed the ceremony at Hartford, Connecticut. Dr. Nakarai is a graduate of the College of Missions. He is an elder in the Third Christian Church of Indianapolis.

Mr. and Mrs. Bert Wilson have announced the engagement of their daughter, Elaine, to Junior Miller of Elwood, Indiana. Both are students in Bethany College.

Mrs. L. E. Brown writes to announce her resignation as superintendent of the Emily E. Flinn Home, Marion, Indiana, where she has served so capably for two years. Mrs. Brown returns to the position as house mother of the Y. M. C. A. in Anderson, Indiana, which place she held before her marriage to Mr. Brown some years ago.

This year Piedmont Christian Institute, Martinsville, Virginia, graduated the largest class in its history of thirty-three years, thereby adding twenty-five to the 135 graduates of former years. One of the graduates is one of the oldest ministers in the county and has been for many years a public school teacher and president of the County Teachers' Association. A woman graduate of last year is County Supervisor of Negro Public Schools.

The following deaths have occurred in our benevolent homes recently: Mrs. Phoebe Maurer of Niles, Ohio, June 17, at Emily E. Flinn Home, Marion, Indiana. Age 71. Mrs. Sarah Wilson, Fredericksburg, Virginia, June 2, at the Jacksonville, Illinois, Home. Age 74. Mrs. Martha Carpenter, First Church, St. Louis, Missouri, at Florida Christian Home, Jacksonville. June 26. Age 84.

When Mrs. E. C. Caffee resigned from the superintendency of Emily E. Flinn Home, Marion, Indiana, after twelve years of service, she and Mr. Caffee entered the Florida Christian Home, Jacksonville, as guests July 3, 1931. During the two years Mr. Caffee has been far from well and word has just come of his death July 15. Mr. Caffee was born April 9, 1845, in Laurel, Franklin County, Indiana.

Women Members of the Executive Committee

Left to right: Mrs. Leon Zeisloft, Mount Vernon, Ohio; Mrs. W. F. Rothenburger, Indianapolis; Mrs. H. P. Strater, Toledo, Ohio; Una Dell Berry, Lafayette, Indiana; Mrs. E. C. Smith, Newton, Iowa; Mrs. W. A. Crowley, Cincinnati; Mrs. Robert Cowling, Mount Carmel, Illinois; Mrs. F. L. Scott, St. Louis, Missouri; Mrs. Leota Frye, Saginaw, Michigan; Mrs. W. H. Hanna, Pittsburgh, Pennsylvania.

Lois Marie Hurt, sixteen years of age, who accompanied her parents, Mr. and Mrs. Lewis A. Hurt on their return to Congo, in addition to pursuing her education under the direction of her mother, is almost taking the place of another missionary. She teaches in the school, helps with the baby clinic and has charge of a circulating library for the natives. This last is her own project; she lists the books, makes the cards and has about 125 patrons! The books are printed in Lonkundo and Bangala, with a few French primers.

Mrs. D. O. Cunningham, former missionary to India, has announced the marriage of her daughter, Hilda Marie, May 24, to Hugh William Purkhiser, son of H. H. Purkhiser of Mitchell, Indiana. Both the bride and bridegroom are students at Franklin College.

Miss Ella Dye, youngest daughter of Dr. and Mrs. Royal J. Dye, has recently been appointed a social welfare worker in Los Angeles, California.

One of the graduates of the School of Religion of Butler College this year was Emmet Dickinson, one of the former graduates of Southern Christian Institute, Edwards, Mississippi. During the summer months he is directing the tour of the S. C. I. Quartet.

None too soon were our flowers given to the living, when Kenneth B. Bowen of Covington, Kentucky, paid tribute to Professor Thomas M. Iden of Ann Arbor, Michigan, in his article "The Man Who Sees Stars" in June, 1932, WORLD CALL. "Father" Iden, after months of illness, passed away July 28, at the age of seventy-seven years. He is held in loving remembrance by 8,500 men to whom he ministered through the "Upper Room" Bible Class in connection with the university at Ann Arbor. Fred Cowin of the Ann Arbor Church had charge of the final service and Professor Larry Gould, who was second in command with Admiral Byrd in his Antarctic Expedition, spoke on behalf of the "Upper Room" boys.

Dr. and Mrs. Elliott I. Osgood of Hiram, Ohio, and formerly missionaries to China, announce the marriage of their daughter, Eleanor Mary to Leonard T. Maher, June 7. They will make their home in Cleveland.

C. A. Burch, who, with Mrs. Burch recently returned to China after an extended furlough in this country, has been unanimously elected on the Council and Administrative Committee of the China Mission.

A copy of the April issue of *The Indian Temperance News*, published in Lucknow, India, contains a picture of Mrs. W. G. Menzies of our Mission in India, together with an article by her on "Evangelism and Moral Education." She is also responsible for the "Quiet Hour" page. Mrs. Menzies and three children have just returned to America on her fourth furlough and will be located at Montreal, Canada, where the eldest son is studying medicine in McGill University. Mr. Menzies remains in India for the present to relieve the understaffed situation in the Mission.

Miss Sue Hook of the Southern Christian Home, Atlanta, Georgia, reports that eight of the children joined the church recently, among them a pair of twins. These girls were immersed at the same time.

(*Continued on page 44.*)

Missionary Organizations' Own Section

Blossom and Fruit Instead of Desert

HOW well I remember my first trip to Arizona, a land of peculiar charm to me. As the train sped on toward Phoenix, my destination, we passed over miles and miles of sandy desert land having only cactus, greasewood and other scrubby vegetation. True, this desert cast its spell over me and I have never been able fully to break the spell, yet in my heart I said, "What a tragedy that such vast areas of soil should be given up to cactus, greasewood and such worthless growth." But as we neared the little city of Tempe there suddenly burst before me a scene I can never forget. The same vast stretches of sandy soil, but instead of the cactus, beautiful waving green grass, tree-like oleanders, pink and white; fig trees weighted down with the luscious fruit, olive orchards, palm trees, and after reaching Phoenix there greeted me those indescribably beautiful orchards with their weight of golden oranges, lemons and grapefruit.

Why the great difference? Was not the soil similar to that over which I had passed a short time before?

In a few days I was to have the mystery solved. My son and his wife proposed a trip to Roosevelt Dam, and then I saw where our government had impounded the waters of the river, had locked them up behind strong gates, and at intervals opened these gates when the life-giving water was sent out through a channel and on through a system of canals carrying moisture to the parched sand of the desert, and wherever this life-giving stream had gone the desert had been made to blossom as the rose.

All this was the result of a project costing millions of dollars and also many lives. Was it worth the price? Ask the people of Arizona.

There are few if any who would fail to give hearty sanction to the statement that the greatest weakness of all our churches is the unfruitfulness of the major portion of the church members, and at this time we wish to refer particularly to the unfruitful lives of so many of our women.

There are two things that we may do with these lives which break the heart of the minister and discourage the faithful members—these lives that occupy space in the Kingdom of God but yield no return. We may take the path of least resistance and abandon them or we may by patient, persistent and costly effort reclaim them, that they may bear fruit for the Master's table.

Many women's lives are impoverished by sheer ignorance of God's plan and purpose for them; by the lack of any knowledge of the world's need and Jesus' program for meeting that need. Many of these lives, like the desert, possess a natural richness of soil, but need nourishing and watering to cause them to yield a bountiful harvest for our Lord.

In many lives this richness has been sapped by the roots of worldliness that have taken all and given nothing in return. They have been robbed of all the finer, nobler impulses and left narrow, self-centered, concerned only about the things that perish with the using.

One of our most difficult tasks, and yet one of our strongest obligations, is the reclamation of these lives for our Master.

How is it to be accomplished? Do we know of influences more conducive to enrichment of life than those found in our women's missionary societies?

First, contact with lives that are fruitful. I do not make an extravagant statement when I say that in the many years of my husband's ministry we have found the richest, fullest lives in our missionary societies. Yes, those women who were busiest in service, in sacrificial service, those women who know how to give up some plan of their own in order to spend a day in service for the church, those women who had for their motto "Others, Lord, yes others," we have found in the missionary society. Their very zeal is contagious. They give out their warmth to the woman who is cold and lifeless.

Our Savior says, "Apart from me ye can do nothing." Is it possible for a life to be in close relation to him when it willfully cuts itself off from Christ's program of meeting the world's need? And yet many who profess to be his children will have no part in the performance of the task of supreme importance which he has given to his church. The church is his body. The function of the body is to make Christ known to the world. Can I as a member of that body be functioning if I am not helping to perform the function of the body as a whole?

May we think seriously of this!

In Egbert Smith's great book, *The Desire of all Nations*, he says: "What develops a church or an individual is identification with a great God in a great cause." And then he tells this story:

"A missionary worker, while speaking in a church, noticed in the audience a woman whose appearance spoke of deepest poverty and yet with a light in her face that fascinated him. Determined to learn the secret of it, he sought her out at the close of the service. She said to him, 'Two years ago I learned for the first time of this work, and each month I have been able to put something into the treasury.' Her bent form straightened and her eyes shone as she continued: 'When I have given my gift I am conscious that I'm no longer simply a part of this little town or even of this great commonwealth, but that I am a part of the forces which God is using for the uplifting of the nations.' Identification with a great God in a great cause!"

In our societies we catch the world vision which leads us to *give* ourselves, our money, our time and our talents. "They only live richly who can richly give." We are conscious of the enrichment of life that comes to us as we walk by our Savior's side through the reading of his Word. How he leads us out of our littleness as we see him in his ministrations of mercy to the rich and poor and to the outcast. Next to this blessed experience what can be more enriching than to walk by the side of our missionaries of the cross, as they, too, go on their unceasing round of tender ministries?

This we do through the pages of WORLD CALL, and in our monthly programs of our society. And let me here urge that we guard jealously these programs, that they be kept *missionary programs*. This woman we are endeavoring to reclaim may get the educational and the so-called cultural thing in her club, in her worldly organization, but if she is to have the vision Jesus desires her to have we must give it to her in a *deeply spiritual missionary program*.

A woman of one of our churches stopped me recently for a little talk. She said, "I'm discouraged about the missionary work in our church. I've just lost my spirit. I don't know what we are to do." In response to some inquiries she said, "Oh, our programs are no longer missionary programs. We've brought in so many other things and the interest is waning."

Does that story have a lesson for us? Are our programs too cluttered up with other things? Perhaps the missionary zeal of our whole church will live or die because of the character of our monthly program.

And lastly, the enriching influence that comes to this woman we are striving to reclaim as we gently *lead* (not try to force), her to have some part in this program. We often discover and develop talents the use of which not only enriches the life of the woman herself, but the whole church.

MRS. W. W. PHARES.

South Dallas Christian Church,
Dallas, Texas.

Programs for Adult Organizations

For the Leader of the October Program

Topic: *The Country Places of America*

My dear Leader:

ISN'T it surprising how soon your turn comes? Here it is time to be planning our October meeting and when we agreed to lead this meeting it seemed a long time ahead! I like the theme for the month, "The Country Places of America," and then, too, I am interested in the fact that this program really begins the series of studies that will cover the world-wide program of our church's work, revealing both the beginnings of the work and its present-day conditions. I hope our missionary society members are going to be tremendously interested in the study for I believe we all need this long look at all our work. In the introductory statement made by the leader I believe there should be included the information as to the general plan of the programs, leading up to October, 1934, the sixtieth anniversary of our organized woman's work. I said something about this on the program page in the June WORLD CALL.

The July program dealt with the beginnings of all our work, August was books and September dealt with the aims for the year's work. October and November will turn to some of our home mission work. December will be the peace program and then for five months we will be studying the foreign fields, returning to the homeland work for June. Page 6 in your *Year Book of Programs* will show you the plans for the first four months of the next year.

This October program takes up the study of the work in our schools for Negroes and the schools in the mountains of Kentucky and Tennessee. Since this work is all in rural regions (country or small town) we chose as the devotional theme in the year's "Moments With the Master," "He went about teaching, preaching, healing." This devotional study, outlined in this issue of WORLD CALL, will make a very helpful preparation for the study hour.

For the program several leaflets are to be found in your Program Packet. Let us take a look at them.

1. "Out of Bondage." This brief leaflet shows something of the need of the Negro people, their condition at the time of the beginnings of work among them and the opening of each of the three schools which at present are the institutions through which we strive to serve the Negro Americans. Get out a map for the meeting and locate these schools. Southern Christian Institute is located one-and-one-half miles out from Edwards, Mississippi, almost midway between Vicksburg and Jackson. Piedmont Christian Institute is located at Martinsville, Virginia, midway between Roanoke, Virginia, and Winston-Salem, North Carolina. Jarvis is found at Hawkins, Texas, just ninety-nine miles east of Dallas.

2. "Leaders Toward a New Day." This leaflet tells of the beginnings and development of these three schools and of the leaders and the way in which they are meeting the needs of the Negro youth.

3. "The Roll of Honor." In this leaflet we find brief stories of some of those who have gone forth from these schools to serve among their own people both in this land and others.

4. "Unto the Hills." This leaflet now turns from the Negro study to the schools for mountain youth of the Appalachian Highlands. We have here a study of the two schools through which we serve at the present time; Hazel Green, Kentucky and Livingston, Tennessee. It will be well to find them on the map. Hazel Green is located in a little town of that name in the mountains of southeastern Kentucky, near Jackson and only one hundred miles from Lexington. Livingston, located at Livingston, Tennessee, is midway between Nashville and Knoxville.

5. "And They Went Forth." This leaflet does for the mountain schools what number three does for the Negro work. Instead of talking about those who have gone forth in earlier years the stories here deal with two young people still in their time of preparation, and also mentions in general the leadership that has already gone forth. Ruth Hayes, whose story is told in this leaflet, is ready for foreign work and our foreign department had hoped to send her out this year but the budget cuts have made it impossible, so she has found work in the clinic at Hartford, Connecticut, and will at her own expense take further training in Hartford.

Aside from these five leaflets these other features are offered:

6. "Christ in the Modern World." This is the first of the series of articles on this theme which is also the interdenominational mission study theme for this year. The article for this month is on the Negro and is written by H. L. Herod, beloved pastor of the Negro church in Indianapolis, Indiana. It will appear in October WORLD CALL.

7. "Through the Years." Clippings from missionary magazines and other old records about the Negro and Mountain work.

8. "Lives That Have Counted." Stories of some of our leaders in the work being discussed this month, found in the Biography Set.

"The Personality of the Month" for October will feature J. B. Lehman who has recently retired from the work at Southern Christian Institute and the superintendency of the whole Negro work. Mr. and Mrs. Lehman have served forty-three years at Edwards. You will want to include their story in the program plans. See the Biography Set for additional material.

The clippings in the *Through the Years* section might be handed out to different people to report briefly.

No dramatizations are offered for this program. The leaflet, "And They Went Forth," might be given as an impersonation by Miss Hayes. Her own story could easily be told in first person and the rest of the material in the leaflet woven in as her impressions.

Glancing back through the WORLD CALLS for this year I find articles or pictures of interest to us for this program in February, page 45; May, pages 24, 25; July-August, page 46. And thinking back through last year and other recent years I recall many interesting articles and pictures. Go through your WORLD CALL Index.

Survey of Service will give you good material, too. See chapters X and XI.

A fine source of up-to-the-minute news items and pictures is *Patent Sides*, that folder of missionary news on one side of which the bulletins of many of our churches are printed. If your church does not use *Patent Sides* you ought to subscribe for a copy.

Wishing you all success as you plan for and carry out this program, I sign myself most devotedly,

Another Program-Planner.

Suggestions for the Fellowship Hour

A program of Negro music would delight everyone and be a suitable entertainment. If possible it would be fine to have the music rendered by Negro people and let them be your guests of honor. The Negro societies that use these programs will be lucky in that they can have some splendid music by some of their own members. There are lovely old mountain ballads, too, that would be delightful. Does anyone have one of those lovely bedspreads woven by mountain women? If so have it on display. It will start plenty of conversation. "A Plantation Party" is described in *Trails of Discovery Among the American Negroes.* Make the fellowship hour, whatever you do, a time of real friendliness and seek to make all present feel the happy sense of "belonging."

Programs for Young People

Circle

(For Young People, Ages 18-24)

1932-33: *Now East—Now West.*

October Theme: *Health In Any Language.*

Worship Theme: *"Things We Live By"—Truth.*

Needs of Humanity

IN OUR July program we considered the question "What are the Needs of Humanity?" and in our discussion we doubtless found that needs of men and women around the world are the same regardless of race or color. Our summary of fundamental needs of humanity may have been something like this:

A good Christian home.
A sound body.
A chance for an education.
Opportunity for work.
Wholesome recreation.
Friends and neighbors.
Worship and fellowship of the church.

It might be well to review in the October meeting the program for July, as it outlines the study for the year. This would help all Circle members to keep in mind the reason for the consideration of different topics.

The October Program

The October and November programs will center around medical work; and help us discover to what extent health conditions are short of ideal all over the world, to become familiar with the ways in which Christian men and women have undertaken to improve conditions.

In the Program Packet materials are provided which help us to see the needs and as well the way our missionaries are helping to meet those needs.

The reference readings from WORLD CALL provide interesting stories that may be used to supplement the materials in the Program Packet, and the chapters from the books are equally as interesting and helpful.

Why?

Yes, this calls attention to the question for October, found in the Program Guide. Are you using the Program Guide, and have you found it helpful in stimulating your thinking in regard to questions relating to the programs? Has it helped you to form some standards of Christian living?

"The Books of the Month"

One book has been suggested for each month. We are hoping that you have already purchased the two new books especially prepared for use this year—*Builders of a New World* by Bartlett and *Today's Youth and Tomorrow's World* by High.

Senior Triangle Club

(For Young People, Ages 14-17)

1932-33: *Open Frontiers.*

October Theme: *Frontier of Life Work.*

Worship Theme: *"Trails Across Frontiers"—Service.*

Today's Youth and Tomorrow's World

HAVE you read *Today's Youth and Tomorrow's World?* Well, it is one of the very latest books from the press and written especially for young people of Senior age.

You know even the titles of the chapters are most interesting.

Chapter I.—Everybody's Business.
Chapter II.—But That Was Two Thousand Years Ago!
Chapter III.—Speed.
Chapter IV.—The Kick-Back.
Chapter V.—Skins.
Chapter VI.—Over the Back Fence.
Chapter VII.—Slackers.
Chapter VIII.—Blood and Bugles.
Chapter IX.—When Do We Eat?
Chapter X.—America First.
Chapter XI.—Why the Church.
Chapter XII.—What Can We Do About It?

The book is written by Stanley High. In the first chapter he relates how a group of young people who had been having numerous meetings, decided they "hadn't been going anywhere." They had participated in a series of discussions about religion, but had never discovered definite and practical ways of finding a way of living and an opportunity for making a difference in applying the principles of Jesus.

In fact they said, "Jesus lived two thousand years ago, what does he have to say about this confused and rapidly changing social order in which we live?"

They determined to know Jesus and his plan, and much to their surprise they discovered the world has changed a great deal, but people have really changed very little.

Then they began to investigate facts, relate experiences and consider Christian standards of living.

Every young person who is interested in actually helping to build a Christian world, will find this book interesting, challenging and most fascinating.

Many of the chapters will make excellent factual and discussion material for your Hi Tri program meeting. Use this book in these meetings and plan to have a series of programs based upon this book.

This book may be secured from the United Christian Missionary Society, Missions Building, Indianapolis, Indiana. It sells for 60 cents in paper cover and $1.00 in cloth.

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends In America.*

October Theme: *Our Indian Friends.*

INTERMEDIATE TRIANGLE PROGRAMS begin their new year in October because we are correlating them with our Church School lessons and Christian Endeavor discussions. As we were "Pioneering on World Trails" last year we shall spend this year discovering the possibilities for friendship among the many boys and girls who now live among us in America.

Our October program will bring us help in becoming better acquainted with the first Americans, our Indian friends and neighbors. A number of supplementary books have been suggested such as *Three Arrows* which may be found in the Public or School Library and your group will find many helpful stories and facts in the current magazines. We suggest, also, that you procure the *Junior World* for the first Sunday in September and in the *King's Builders* section look for the letter written by a Chicago boy, Roger, to his cousin Joe in Arizona, about the Indian villages and the Indian ceremonial dances at the Century of Progress. Begin early in September to plan for your Indian meeting and enlist the cooperation of every member of your group.

The following poem will be an addition to your worship service:

The Indian's Prayer to the Great Spirit

Lord of the mountain,
Reared within the mountain,
Young man, chieftain,
Hear a young man's prayer!

Hear a prayer for cleanness,
Keeper of the strong rain
Drumming on the mountain;
Lord of the small rain
That restores the earth to newness;
Keeper of the clean rain
Hear a prayer for wholeness.

Young man, chieftain,
Hear a prayer for fleetness;
Keeper of the deer's way,
Reared among the eagles,
Clear my feet from slothness;
Keeper of the paths of men,
Hear a prayer for straightness.

Hear a prayer for courage,
Lord of the thin peaks,
Reared amid the headlands,
Holder of the harvest;
Keeper of the strong rocks
Hear a prayer for staunchness.

Young man, chieftain,
Spirit of the mountain,
Hear a young man's prayer!

WORLD CALL

Devotional Study of Missionary Societies

Theme for the year: "Moments with the Master"

OCTOBER

He went about teaching, preaching, healing

Call to Worship: *He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God in whom I trust. He shall cover thee with his pinions, and under his wings shalt thou take refuge.*

Hymn: *Far and Near the Fields Are Teeming*, or *O Zion, Haste.*

Prayer: *Thanksgiving for all that our Maker has done for us, for all the ways we have been blest and for the blessed example of service that the Master set for us. Petition that we may be aware of the needs round about us and everywhere and give ourselves unstintedly in service.*

Prayer Response: *Jesus Calls Us, O'er the Tumult.* (Stanzas 1 and 4.)

Scripture: *Matthew 4:23-25.*

WHAT a busy life the Master led! How responsive he was to the needs of the people. There were times we read when he went apart to pray, went alone into the mountain, took his chosen twelve into a quiet place for rest and prayer, went up to the mount of transfiguration. He needed times of soul refreshing in communion with the Father. And those hours of prayer gave him strength for the waiting people to whom he always went back. How often we hear him say, "Other sheep I have," "Other cities also," "Work the work of him that sent me," "My Father worketh and I work," "Not to be ministered unto but to minister," "Fields are white unto harvest." He saw the people as sheep without a shepherd and had compassion on them. Ever and always he heeded the call of need. He was ceaseless and untiring in his activity. At even when the sun was set the multitudes waited for him. The whole city gathered at the door of the home that sheltered him. Along the highways they followed him. From waysides they called out to him. When he crossed the lake in a boat they ran round the shore and were awaiting him on the far side. And he went about teaching, preaching, healing.

Do you catch a glimpse of your Master as he put in those busy, work-filled days? See him as he went from place to place urged on by his awareness of the needs of the people for the message he had for their hungering souls and the healing for their suffering bodies? Along the little bypaths as well as upon the highways he made his way in order that the people everywhere might be taught and healed. Into what countless little villages he entered with his healing touch and uplifting message. The remote secluded country places felt his benign presence and the power that emanated from him. What an appealing picture this is for us—the Master going about everywhere teaching, preaching, healing.

Does it stir you? Does it urge you on into larger service? Does it sound for you the call of the needy places and waiting peoples? The country places of the world still wait for him, still need his touch and his message. And the Master has left to us the task of carrying on for him. I have recently read of Ralph Hall who started out as a cow puncher in New Mexico but catching a vision of the needs of the people of that vast and sparsely populated region he found himself going about, as did his Master, teaching, preaching and healing as he was able. Have you heard of Amy Louise Fisher, that trained nurse who went alone into the mountains of North Carolina and makes the little log cabin where she lives the center from which she goes out over all the mountain side into the loneliest and most unfrequented settlements and homes with her ministry of healing and helpfulness?

Long ago you heard the story of the missionary who had penetrated into a land mostly closed to Christian missionaries and told the story of the Christ as he went about teaching, preaching, healing. And a listener on the outskirts of the crowd called out, "We know that man, he is buried in our village." But thinking he was not making the story clear the missionary further explained, only to hear the same emphatic assertion. And when the matter was cleared up you will recall it was found that a medical missionary years before had worked in that territory and was there buried. His ministry among the people had been like unto his Master's. I wonder if we, too, in our service show forth his love and compassion.

Special Music: *We Thank Thee, Lord, Thy Paths of Service Lead* or *O Brother Man Fold to Thy Heart Thy Brother.* (If it is not possible to use either of these choose some old hymn of service as *Brightly Beams Our Father's Mercy*, or *Rescue the Perishing.*)

Through the Years

Gleanings from Old Missionary Files

IN THE spring of 1881 we employed Elder R. Faurot, a veteran well known among our brethren in home missions work, to begin a work among the freedmen of the South, somewhat after our plan in Jamaica, including preaching, teaching a Bible class, visiting from house to house, etc. He started on the 28th of April and is located at Jackson, Mississippi, in the midst of a large colored population and is succeeding well. He is ably assisted by his wife who labors among the women, trying to instruct them in domestic and maternal duties. He is constantly begged to open a school and we are now making arrangements to send a teacher to him." From *Christian Missions and Historical Sketches* by F. M. Green, 1884.

"In January, 1891, the S. C. I. and plantation was leased by Professor J. B. Lehman of Angola, Indiana, for a term of five years. The lease provides that Mr. Lehman shall be president of the school, provide competent teachers—one for every thirty-five pupils—manage and control the school and plantation, keep it in repairs and pay the interest ($180) on the mortgage. For this service he is to receive all rents and income from the plantation and school, and all donations and gifts to the amount of $200." From *Report of General Missionary Convention*, 1891.

"Our little colony of six white people and forty colored (Southern Christian Institute) has been able to accomplish considerable since school closed. . . . The plum gatherers decided that there should be a thousand quarts canned. These have been obtained. The jars of blackberries are also beginning to number well." Mrs. J. B. Lehman in *The Missionary Tidings*, August, 1905.

"At present I am matron of McCorkle Hall of the West Virginia Collegiate Institute. I feel and know that this position has been realized through my training at Piedmont Christian Institute. Each day I try hard to live up to the ideals of that institute. My greatest and highest aim is to return some of the love and care I received while there. I hope to touch and influence the lives of the girls with whom I come in contact as greatly as some of those who influenced me." Miss Georgia A. Peters, graduate of Piedmont Christian Institute class of 1918, writing in WORLD CALL, September, 1924.

"When Mrs. Jarvis (who with her husband, J. J. Jarvis, gave the land for Jarvis Christian Institute) visited Jarvis Christian Institute at its opening and saw how crude the wagon was with which the workers had to bring them from the station she decided to send the family surrey from her own home to Hawkins so that the missionaries might have something in which to carry their guests in the future." *Missionary Tidings*, June, 1913.

"The enrollment at Jarvis Christian Institute reached 135. Four more of our young men are with the colors and five more are subject to call. All of our men teachers including myself are subject to call." President J. N. Ervin, WORLD CALL, November, 1918.

President William H. Cord wrote from Hazel Green, Kentucky, January, 1892: "We have sixteen young men boarding in the Academy Home and three young ladies, and there are thirteen boarders in town with private families. We know of quite a number who will enroll soon." In February he wrote: "We enrolled ten

more new pupils yesterday. Our attendance is more than a hundred. About half of our pupils are grown." From *Missionary Tidings*, March, 1892.

"Already our mission school (Hazel Green) has sent out into the mountains more than 300 district school teachers who carry into their schools many of the lessons learned in our mission. These 300 men and women have as pupils five months in each year more than 30,000 boys and girls." *Missionary Tidings*, April, 1905.

A visitor at Livingston, Tennessee, in the spring of 1913 speaks of being impressed with the sewing department: "The girls in the junior and senior classes were making their own dresses for commencement. Miss Coleman (teacher in charge of sewing) has taken pride in seeing how pretty and yet how inexpensive these dresses could be made. The girls in the junior class have made their white dresses at a cost of $1.25 each, exclusive of ribbon for the sash. Of course the dresses for the seniors had to be a little more expensive. They cost $1.70 each. We feel that this instruction is worth much in helping form habits for life. The making of buttonholes and the mending of garments helps to make and mend character." *Missionary Tidings*, June, 1913.

Echoes From Everywhere

Won in Reading Contest

For five consecutive years the Kimberly, Idaho, missionary society has received a missionary book at the state convention for the greatest number of points in the reading contest. Last year they had ninety-seven persons who read WORLD CALL and these averaged thirty-four pages.

Girls' School Stands High

There are 608 students this semester in Chung Hwa Girls' School in Nanking, and about nineteen thousand dollars has been received for fees and tuition. The students have made fifteen thousand cotton-padded bandages for the wounded soldiers in the North in little over a week's time. Recently the city government conducted an oratorical contest which was open to one student each from all the Junior and Senior Middle schools of the city. There were twelve Junior and ten Senior Middle school contestants. Our school representative took second place among the Juniors and fourth, among the Seniors.

CAMMIE GRAY.

Nantungchow, China.

"Kingdom of God Movement" Continues

Meantime life goes on day by day. There is an abundance of work and everyone is kept busy. The Kingdom of God Movement has entered its fourth year, it having been decided to continue the campaign for two more years largely upon the pleas of representatives from the more remote rural districts. In the campaign so far 3,455 meetings have been held with a combined attendance of 675,021. There have been 36,981 inquirers many of whom have already definitely allied themselves with Christian institutions. The movement has been the most splendid piece of propaganda for the Christian faith we have yet had in Japan. It has emphasized interdenominational cooperation, as a part of its work. Rural gospel schools and training conferences have been organized, and a strong emphasis has been laid upon factory evangelism. Toyohiko Kagawa, who has been the outstanding leader in the movement for three years, will continue with it though being compelled to give about half of his time to his own special work.

MR. AND MRS. T. A. YOUNG.

Tokyo, Japan.

A Dream Realized

Yesterday was a great and happy day for me. It saw the beginning of a work that I have wanted for years to do. Mrs. Haskell, our Bible woman, Mrs. Tsu, and two of our best-educated church members, who are really very familiar with their Bibles, and myself have undertaken to teach the women. Yesterday instead of having just the regular prayer meeting we divided them into five classes and are giving them work according to their ability. Those who cannot read at all are being taught to recognize characters in a sort of primer that begins with Christian truths instead of simple stories. Those who can read a little are reading the Gospels written very simply, using only a thousand characters. Those who read well have a class in Christian doctrine and answers to hard questions. For those who have school diplomas I have a class in which I shall try to get them to be familiar with the Bible as a whole. These are girls and young women who do not know their Bibles very well. We had forty women and twelve children at the meeting. After classes we had the regular singing practice and prayer meeting. Now we need to add a kindergarten department to the enterprise. The mothers can't come without bringing these preschool children, and they can't give the best attention to their work and also give attention to the little ones.

Wuhu, China. STELLA TREMAINE.

Ingathering at Mondombe

This is the week after our ingathering of evangelists, Christians and inquirers, and we are having vacation from our regular schools in order to straighten out records and make plans for the new year.

In Memoriam

Mrs. Sarah B. Cato, May 19, 1933, Huntingburg, Indiana. Life member of Christian Woman's Board of Missions. Member of Figueroa Christian Church, Los Angeles, California. Age 77.

Mrs. U. M. Thomas, July 7, 1933, Los Angeles, California. Annuitant of the Christian Woman's Board of Missions. Age 78.

Mrs. Caroline Coble, June 22, 1933, Rockville, Indiana. Faithful and devoted member of the church. Charter member of missionary society. Age 82.

Miss Effie Lorena Gaddis, May 4, Barry, Illinois. Served as superintendent of young people's work on state board and was an earnest worker in the church. Age 58.

Mrs. Margaret Scott Bush (Mrs. M. H.), April 24, 1933, Shelbyville, Tennessee. State superintendent of junior work 1920-1930. Active in all missionary work.

Mrs. Edna Hudson Collins, May 19, 1933, Crittenden, Kentucky. Charter member of missionary society and devoted to every department of church work. Age 49.

Mrs. Joseph Rulon, April 25, 1933, New Vienna, Ohio. Member of the Christian church for sixty-five years. Active member of the W. C. T. U. and one of the Crusaders of the early days. Age 85.

Mrs. T. C. McConnell, March 21, 1933, Washington, D. C. Daughter of Mr. and Mrs. John Cruise, Earlville, Iowa. Her first husband, Nelson G. Brown, a minister in Iowa until his death in 1908. Married Thomas C. McConnell in 1912. Active in all work of National City Christian Church.

Mrs. S. M. Cook, July, North Baltimore, Ohio. Mother of Walter Scott Cook, minister, Erie, Pennsylvania.

The two weeks that the teachers are in is always a strenuous time. We can't keep them in too long because the sources for buying food run low with such a crowd. They bring in manioc for bread, wild dried meat, chickens and corn, but what they can carry does not last or will not keep. It's like a camp meeting at home with people living wherever they can find a little corner, cooking in the open and making temporary shelters of leaves and palm fronds. We all had a happy time this year. The teachers are always eager for every bit of school they can get. The inquirers have daily meetings to review the main facts of Jesus' life and teachings and to assure their teachers that they are in earnest. For the Christians there were morning devotions and an evening meeting each day.

We were disappointed that Mark Njoji the pastor from Bolenge couldn't be with

us. His wife became very ill just about the time he was to start. Doctor thinks she may have tuberculosis of the bone—one of her legs is infected. We substituted the four young men who have graduated from the Institute for speakers at the evening services and also had a program by the boys of the boarding school; one by the evangelists' wives; and one by the six boys who have finished their time in the boarding school.

GERTRUDE SHOEMAKER.

Mondombe, Africa.

Homes Open For Preaching

Miss Emma Lyon writes of some of the homes in which women's evangelistic meetings are held each Sunday afternoon: "Old Mr. Tsian who became a Christian soon after F. E. Meigs came to Nanking, is very happy to have his home used. He goes out and invites the people to his home while his wife helps receive them. Two courtyards are used, one for the women and the other for the children. This is a happy Christian home that enjoys having a share in helping to spread the gospel.

"Mrs. Yang, the wife of the man who went to Tibet with Dr. Susie Rijnhart, willingly gives her home for one of the gatherings. She is one of the happiest Christian women I have ever known and helps in every possible way. Her husband died two years ago and she is doing her best to educate the third daughter and three sons. The two older daughters have graduated from school and are teaching in Java.

"The Chen family lives in a house that is too small for meetings, so the neighbors stand around us outside the door to listen.

"Several years ago Mrs. Hsia was 'possessed of a devil,' or at least that is what all who saw her said. Someone advised her to come to our church. The first Sunday she arrived too late but the next Sunday she came again. The pastor's wife talked with her and she became a regular attendant. Later she was baptized. She has apparently been well and has had a happy home ever since. Although they live in but a matting hut neighbor women come in regularly to hear the 'good news.'"

Nanking, China.

Our Boys' School in Tokyo

Those of you who have been following our reports from the Boys' School in Takinogawa from year to year know that we have been increasing the number of our student body from about 200 to 450. With the beginning of last month we completed the third year of this development. The present enrolment is 312. This is not as many as we really ought to have but the last has been the hardest of the three years. More and more students are turning to commercial and technical schools, thus decreasing the number of applicants for schools such as ours.

The daily chapel service together with several Bible classes have been continued during the year: twenty-one of the students and two of the teachers have been baptized. A religious feature that is new is the regular Sunday morning student worship hour which we inaugurated following the removal of the local church from the school compound to its own building in the neighborhood. This service is for the students of both schools and has been well attended. The Bible classes held each Sunday morning in the two schools are correlated with this worship service.

An unusual number of our graduates were able to enter higher schools this year, which makes for the good reputation of the school. On account of the economic stress we have decided to remodel certain rooms for our new entering classes rather than to look forward to the new buildings for which we had hoped. The Parents' Association has been very sympathetic with the school in its financial crisis this year and has arranged to contribute Yen 900.00 toward the school budget.

MR. AND MRS. T. A. YOUNG.

Tokyo, Japan.

"By Their Fruits"

During the past two years we have organized a Rural Center with a school for country boys, and have employed teachers. This is largely self-supporting work, but it could not even have been started without adequate plans and program. Today six boys from this organization were baptized, all about fifteen years of age. If these boys are led into the larger life of Christian manhood and community service it is directly due to that effort which you friends at home have made to make it possible for us to establish the work that has presented the Christian message to them in both concrete form and in class instruction and personal contact with their Christian leaders.

The same thing may be said of the Sunday school which, of course, is entirely self-supporting. Five hundred pupils attend the schools in the city every Sunday and are under the instruction of over thirty teachers. This could not possibly be done without the teacher-training classes or organization which you have made possible. The hospital has thirty nurses in training, and four of them were baptized today. This hospital could not be carried on at all without a strong well-equipped doctor and large plant which have been supplied by the home churches. The same thing is true of the Girls' School about eight of the pupils having been among the group. Under the able management of Miss Wenona Wilkinson and Miss Lillian Collins this institution has multiplied its pupils during the past few years. There are scores of fine girls in that school who now look forward definitely to becoming Christians, in fact it is the exception for a girl to graduate without first becoming a Christian.

O. J. AND I. M. GOULTER.

Luchowfu, China.

Social Service In China

A new type of poor relief was attempted at Christmas by the students of Ginling College and the University. An effort was made to locate very needy cases and then help them in a way that seemed best for their particular needs. Each student interested was to be responsible for one case and thus give it individual attention. Two visits were made for investigation before Christmas. Then rice tickets, clothing, bedding, or a loan for productive purposes were taken to the families on Christmas Day or soon after. Another distribution was made about January first, and a third, the middle of January. In this way it was hoped to spread the aid over the six weeks of most severe winter weather. It was hoped to get a check-up the first of February but interest lagged by that time. Eighteen university students cooperated in investigating thirty families in areas studied earlier in sociological surveys. Aid was given to twenty-eight families, to the extent of $140.89. Ginling College did about an equal amount of relief work. Funds came from three sources: the Union University and Ginling College church service, $150; the University Y. M. C. A.'s Benefit Concert, $150; the Nanking Union Church, $100.—*China News Letter.*

A Slow But Sure Method

The Baby Clinic is progressing famously. We had an especially big crowd yesterday and bathed and tested over twenty babies in two hours. I get sick at heart over some of the new cases—little bodies just covered with scabies, itchy, scaly, red crusts, the poor youngsters scratching and twisting. But then when I look at last year's babies and see how clean and healthy most of them are now, I realize that it takes time. After the mothers come week after week, and hear us constantly preaching cleanliness, changing clothes, feeding babies eggs and green vegetables, it slowly soaks in and their babies begin to look different. It is a most interesting job. I wish Luchowfu had twenty other clinics like it. We might begin to make an impression on the city.

GRACE S. CORPRON.

Luchowfu, China.

Hidden Answers

1. What and when is the Week of the Ministry?
2. Who is the head of the W. C. T. U.?
3. Who is Mary Graybiel?
4. When is Youth Day and what is its purpose?
5. What did Edwin Gould do for our Benevolent Homes?
6. Who is the new president of Bethany College?

Missionary Materials and Methods

THERE has been a considerable demand for sketches of the lives of our missionaries and workers. This past year a mimeographed set of such sketches, giving the main facts of the lives of our missionaries in China, was prepared and sent out free for the postage. But the limitations of mimeographed material, the small amount of information which can be given and the bulk of the pages make its production in this form too expensive. We have therefore planned, during this next year, to have a miscellaneous selection of pioneer and other missionaries and leaders, both in this country and in the churches of our foreign fields, which will fit into the programs which the missionary societies are using during the year, and which will, at the same time, increase the number of sketches of lives available for general use.

The selection is not on the basis of any one principle. The choice is made for a variety of reasons. Sometimes it is the first missionary; sometimes it is because we have material available now and have not such source material for another; sometimes it is because we want the life of that person used in connection with some program; sometimes it is because of a type of work done by that one, and if there are some whom you are disappointed not to find in this group, write us and we shall see if they cannot be secured for the next issue of the *Biography Set*.

We are printing these sketches and offering them to you at cost. We hope that every church of our brotherhood which is interested in missions will order a set, and place it in the library. They are loose four-page folders. Your young people will find it easy to punch them and place them in a loose-leaf notebook. Every missionary society should have a set available for the women to read. The *Biography Set* will count as one book for reading, both in the Sunday school and in the missionary societies. We want our people to know something of those who are serving or have served them in the work of extending the kingdom.

Leadership Training

The crying need of our day is for better trained leaders—men and women who know how to lead groups to deeper knowledge, keener understanding, wider sympathies and more serious responsibility. So we emphasize, during this next year, leadership training. There are so many ways of increasing one's ability to lead out in missionary education.

For those who need to know what is available and how to use it, there is Course 106—Missionary Materials and Methods. There are two ways to secure it. The first is to see that it is given in your standard leadership training school sometime during the year. The second is to take it by correspondence, which may be done by enrolling for it and paying the fee of $3.00 which takes care of the guidance which is given you individually as you work along at the course. Then you need in either case to purchase the textbooks.

For those who want a wider understanding of the whole program of the church there is Course No. 5—The Message and Program of the Christian Religion. It can be taken in either of the two ways mentioned above.

Both these courses, taken in either way, may be taken for credit, if you are working for a diploma in standard leadership training.

If you are preparing yourself to teach a course in home or foreign missions, or to lead a study group, you will be interested in Courses 308 and 309. These should be taken in a standard leadership training school if credit is desired.

But if you cannot secure them there, there is the possibility of becoming one of a group who will study without credit. Such a group may be made up of those of you who are going to, later on, lead study groups in your missionary society, or lead study groups in the church school of missions, or lead other groups here and there. Or it may be one of those very groups of which you become a member.

In either of these ways you may take the attitude of one who is there just to receive information and inspiration—help to become a more world-minded member of the church. Or you may take the attitude that you are there to prepare yourself for better leadership in the church; that you will observe how best to conduct such a class; that you will glean from watching the teacher the best methods she uses; that you will experiment, as you take part and do the work assigned, with the type of assignment and type of class report which means most to a group; in short that you will use the class as a leadership training period for yourself.

If you are interested in organizing a group for study, if you have been asked to lead such a group, if you want to know more about what is involved in each of the courses mentioned, write to Leadership Training, Religious Education Department, 2700 Pine St., St. Louis, Mo. for more detailed information.

If you are interested in starting a Church School of Missions in your church or in your community, write the Missionary Education Department, Missions Building, Indianapolis, Indiana, for a pamphlet describing how to go about it, and what it involves.

Mary Graybiel

On another page of this magazine you will find a portrait of Mary Graybiel. It is from a photograph taken by Dr. Leland D. Jones, 906 Bank of America Building, San Diego, California. Copies of this photograph for framing can be secured from Dr. Jones for fifty cents, a per cent of which goes to the missionary society of which Miss Graybiel is a member. We hope that a number will be wanting to secure the photograph. Others who cannot do so will have to be content with a reprint of this page in WORLD CALL, which will be sent them on request, at a cost of ten cents to cover the mailing charge and handling. We are grateful to Mrs. Royal J. Dye for securing for us this lovely portrayal of our pioneer woman missionary to India, and we are especially interested in having it include the portrait of that devoted mother who encouraged her

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"Christmas" In September

I WANT to thank all of you who have sent us pictures for the Sunday school children. You have certainly responded to my call in a fine way. Packages have come from New York, Seattle, Florida, Honolulu and many places in between. Please continue to save the pictures and send them out as you get a bunch together. They are really a very great help to us.

Since you have done so well with the pictures I want to suggest another thing. Two of my friends in Kansas have "Summer Christmas Trees" in their Sunday school. They have this Christmas tree about the end of August, or the first of September to begin the fall work. They have never told me what kind of a program they have in connection, whether a Christmas program or a mission program. The children bring gifts and hang them on the tree, and after the program the gifts are put into a box and sent out to me for the Chinese children at the real Christmas time. A number of other friends send packages of gifts for Christmas gifts to Chinese children and friends.

Now I suggest that you have Christmas trees in September. It will be a fine start off for the fall work, and will give your packages time to reach us early. I also suggest that you take the children into your confidence and tell them how much better it is for the Chinese children to all receive gifts something alike. Perhaps your Sunday school children would get more pleasure out of going to the five cent counter and picking out just anything that they happened to like, but there can be quite a range of choice among the things that I will suggest:

1—*Lead pencils.* Chinese children are very fond of bright-colored American pencils, Chinese pencils are mostly brown, and the children who send pencils have a great variety to choose from.

2—*Erasers.* Chinese pencils have no rubbers, so school children are very happy to have erasers, either the cap kind that can be slipped over the top of a pencil or those that are held in the hand.

3—*Wash cloths.* Chinese like good wash cloths very much. They use them for

(*Continued on page* 45.)

Helps for Leaders of Children's Groups

SEPTEMBER rolls around again. Vacations are over. Children are ready for school. The work in the Sunday school is being rounded up for Promotion and Rally days. Your Junior group is becoming normal again. The programs given here are for the Sundays in September (except September 3, which appeared in the July-August "World Call") and for the first Sunday in October. Once again let us emphasize the fact that every leader must have a copy of "Junior World." It is there that the actual program material appears. It is better for each child in the group to have his own copy of "Junior World," for the programs are based on the supposition that the children have read the comments and stories and articles and are ready to discuss them in the meeting. You are handicapping your group if only the leader has the opportunity to read the material in "Junior World."—Grace W. McGavran.

Creative Work—Posters

MRS. SPEER had just been to a laboratory school where the teachers of Junior and Primary children had gathered under the leadership of a well-known children's worker to learn new methods in children's work, studying and actually trying out the methods they studied with the children who had enrolled for what, to them, was a vacation school.

Mrs. Speer had been amazed at the ability of the children. She had found one child who could and did write poems. There were several who could make original drawings of considerable merit. One boy had a genius for map-making. Several girls could arrange flowers and make spatter prints that reminded one of Japanese prints.

But now she was home again. The group she had in vacation school did not seem to know how to go about things. Her helpers had not the ingenuity and the resource that the picked group of teachers in that laboratory school had had. She was just about ready to give up the idea of helping the childern to develop their ideas by expressing them in their own way and to go back to the old style of teaching them *things*.

But after all, Mrs. Speer had seen a vision that could not so easily be set aside. She had seen the shy child blossom forth with confidence. She had seen the greedy child learn to share. She had seen the noncooperative child become one of a group. She had heard that the freckle-faced, red-headed boy whom every one of the teachers would have chosen as the best all-round Junior had the year before been the problem boy of the group. There was something to it which she could not afford to lose. And even though she could not carry out the exact ideas she was determined to find a way to carry out the ideals.

She was still worrying about it as she put away the mess that had resulted from her attempt to do everything at once with no help and not enough guidance. She became aware that June was standing beside her. And behind June were Bob and Mary and Clare.

"Since we have the paints and things, Mrs. Speer, we wondered if we could use them to make a poster?"

Mrs. Speer's mind was still on her problem. She answered rather mechanically. "What do you want to make a poster for?"

Bob spoke this time. "You see, Mrs. Speer, the older guys and the girls are going to give an ice-cream social and Ralph, he's my brother, is supposed to make a poster. Well, he's sick, and we thought maybe we might do it."

Mrs. Speer was getting an idea. "Of course you may. I like the idea of helping out the older bunch. And there are some old posters in the cupboard that are still quite firm, if you want to take a soft eraser and clean off the backs and use them."

Clare's eyes lit up. "There's a lovely blue one. We could make that for sky, and draw the corner of the church and then strings of Japanese lanterns."

"I'll do the letters," volunteered Mary.

"Why don't you draw them on that shiny black paper and then cut them out and we can try putting them in different places on the poster and see how they look and then paste them." Clare was enthusiastic.

Half-an-hour later Mrs. Speer found them still absorbed. Clare had an artistic sense of placement. June had a sense of decorative detail and her lanterns were as varied in shape and design as one could desire, yet each fit in with the other. Bob had done a fine job at cleaning the poster and then had decided to put a black border all around it, to emphasize the blue sky. He had done a creditable drawing of the corner of the church, too.

Mrs. Speer had a sense of humor. Here she had been worrying because her group did not write original poems the first day she had them, and because they did not take like ducks to water to a lot of new methods of doing things. Right at her hand was the incentive to a different form of creative work. And she had run onto it only by accident.

That was the beginning of an interesting piece of work. The unit the group was studying was world friendship. As Mrs. Speer watched Clare moving the letters over the poster she had an idea. Why not have a piece of beaver board a yard long by eighteen inches wide and try that idea, using the cut-out figures and friendship paper dolls which they already had in their supply cupboard? She secured the board and checked on the supply of paper dolls. The story they were having was one of China. There were two or three of the figures from the Bradley China Village Cut-outs already painted and cut out, but the rest were still intact. So much the better. There was dark blue tissue paper, light blue and green and brown crêpe paper. There were plenty of pins and some thumb tacks.

When the story was over, she appointed captains. Clare was one and June was the other. They chose sides. Then she asked each side to go off to itself and decide on which part of the story would make the best picture. She gave them the beaver board and pointed out the other things on a center table. There would be one hour to work and then results would be compared.

At first the children were puzzled, but Clare and June were wild with enthusiasm and started in with suggestions so fast that it was not long before the others were hard at work. Two entirely different parts of the picture were chosen. A background was decided on. It was cut from paper and pinned in place. Characters were chosen and selected from the cut-outs. They were carefully colored, and Mrs. Speer was amused to see that each group came to her to check on the color of the dress worn by the little girls of the story and the type of costume the other characters wore. The two groups decided to stick to certain colors for certain people so they would be the same in the two illustrations.

As the work progressed Mrs. Speer saw more possibilities in it. The story was referred to continually. The background was looked up in a book on Chinese geography. The board was big enough to have some extra features in it. One girl offered to draw a rice field on a piece of paper and color it. She got her copy from the scrapbook on China which the department had made the year before. It was quite a job to fasten that rice field in place in the picture so it became an integral part of it, but they managed.

At the end of the hour, work was only started. There was a chorus of "Can we finish it tomorrow, Mrs. Speer?"

Mrs. Speer agreed. Furthermore, if any of them wanted to come fifteen minutes early they might work on it. To her astonishment the whole group was there. When the posters were finished, it was hard to decide between them. They were stood up on a table against the wall. Mrs. Speer noticed that from time to time a figure would be unpinned and put somewhere else. From time to time some feature would be added.

That was only the beginning. Other illustrations of other stories were made. More children undertook to draw and paint features which they could not find ready-made. A village street developed in front of one, with the flat cut-outs standing alone, and with models of things which could be made with modeling clay or with paper pulp, or with the salt and flour mixture.

Posters? Mrs. Speer smiled to herself. And when the group decided they needed the figures from an old one to make a new one, and unpinned everything from the first picture to develop something far more effective, she was especially pleased. At the end of the school the two best were kept, and the rest were dismantled and the elements put into big envelopes and labeled. They would be useful to make new posters all during the year.

Program Helps for Junior Leaders

September 10—*Our Mexican-American Friends*

THIS is another of our programs on home missions, approached from the angle of the need of our children to know where our church is working among our Mexican-Americans, and their need to develop and to express the Christian attitude of friendliness and give-and-take wherever they may find Mexican-American friends. Many of our children's groups used the free material in the Children's Mexican Special packet last year. They will also recall the stories on the Internado, the Girls' Boarding School in Aguascalientes, Mexico. These stories may be recalled as a racial background for this study. Leaders who wish to do so will find some leaflets in the program packet for the women's missionary society which go into some detail on the Mexican-American work. In the *Biography Set* for 1933-34, there will also be a brief sketch of the life of the beloved pastor of our San Antonio Mexican church, José Cuéva.

The outline for the program demands a map. The places in our country where we have work among the Mexican-Americans should be located. The information is given in *Junior World* and something about each piece of work. The method of having the reports given is also suggested there. You will find reference to a *Picture Map of the United States.* If you can afford to get it, it will be well worth the fifty cents which it costs, for in addition to being a basis for study in itself, it can be made into a lovely decoration for the church or Junior Department room.

Further, there is a story "It Makes a Difference," in the same issue of *Junior World.* If the children have read the story, follow the discussion as suggested there. If the children have not had opportunity to read it, have a child prepared to read it, or read it yourself to the group, asking the questions first, and then repeating them afterward and letting discussion proceed. The second story, "Dorothy Makes a Visit," in the same issue, shows the other side of the picture. It should be used as directed.

Poems may be used occasionally with the group. They may be memorized and given by one child, or they may be read. They must be carefully prepared in order to be effective. The recall of the information about the Japanese Institute may be accompanied by the use of the poem about a visit the kindergarten children made to the Zoo. And may we suggest that some of the other poems which have appeared in *Junior World* are worth keeping in a scrapbook for use in your Junior meetings.

The possibility of having some Mexican handcraft work is suggested. Serapes, handmade glass, pottery, weaving of baskets, etc., are among the possibilities.

September 17—*Looking Forward to Rally Day*

It is desirable that the Junior organizations group feel that they are an integral part of the church's teaching program for its children. One way of emphasizing this is to have one group put in some work for the other. They are composed of the same children for the most part, or should be, and a sense of unity can be achieved.

This program is one in which the relationship of the Christian Endeavor and the Sunday school is first discussed. The children can be helped to see, if they do not seem to feel a sense of oneness, that both are to help children grow in Christian ability and feeling. It may help to discuss the goal which has been set for Rally Day. What are they going to do about it as Juniors? The discussion goes on to deal with aims other than those of mere attendance.

Stealing members for the one day from another school is not unheard of. But talking it over with the children will help them to see that that is not a good way to build up the attendance of the school or the Endeavor Society. If the children can be helped to realize how many boys and girls there are who bring down the attendance average by not being regular attendants, and that a high average is more meaningful than a high enrollment, much will have been accomplished toward the right attitude. You might try working out a little chart. Take ten boys' names. Make a column for each on the blackboard, with thirteen squares in each column, one for each Sunday in the quarter. Then have ten people tell of how many Sundays some person they are thinking of has been present. Mary may be thinking of herself, or of her sister or of a neighbor. But she does not name the person. Only fills in the squares for attendance. After all ten are filled in, count the full squares, and in a similar space to one side, fill in in a compact block the number of squares of attendance of the ten. It will show how many Sundays there would be no one in a class of ten people if they all stayed away the same Sundays. You may think of other ways of showing what failure to attend does. The main point is that the teaching and learning is interrupted and that the group spirit of going ahead is broken.

There is some discussion of promptness. It might help to discuss some of the things one can do when one gets in before the exact time to start. One cannot blame tardiness on children when the leader is not present to start some individual work with the first child to arrive. But children can be helped to see that time is to be used and not just wasted.

September 24—*Being God's Partners*

This program is well adapted to advance assignments. As adult leader, it would be well for you to meet with the child who is to lead sometime early enough so that he can make his assignments to his group enough ahead for them to really prepare. Then the assignments may be read out again in the Junior Department, or a card may be mailed on Friday reminding each one to whom an assignment was made what he is to do.

October 1—*Making Wise Choices*

There are three main kinds of choices which we all have to learn to make. First, we must choose between what is right and what is not right. Between what is wise and what is foolish. Second, we must choose between what is worth while and what is not worth while. And that choice is not always so easy. But the third choice is the hardest of all. It is to choose between two courses of action when we do not know which is right and wise and which is not right or not wise. Perhaps the Juniors are a bit young to see the full working out of these. But in the realm of adult responsibility there are very vivid things which they can understand and from which they can draw their comparisons. A man had to choose between running over a child and wrecking his car and probably himself. There was no time to think. What are some of the decisions which he must have made at other times which helped him to swing his car over into the ditch without any hesitation? The boys and girls will probably mention a habit of watching the road, thoughtfulness for pedestrians, of never hurting a child, of thinking, of others before himself, of considering people as more important than such things as a wrecked car, etc. Help them to trace brave actions or decisions back to smaller actions which were brave and true. You will get quite a response if you have your leader ask, "What is the bravest thing you ever heard of a man or woman or a child's doing?" List the answers. Pick out those which can be traced back to character development and help the children work them out in some such way as above.

Then turn it around and follow up the grouping of things boys and girls of their own age decide which will make more important decisions later possible. The suggestions for discussion given in *Junior World* will also be helpful.

Continued Progress

EVERYWHERE one hears reports of what this or that company or organization has sold or accomplished within the past few months. There is a fresh note of enthusiasm in these reports. In fact the records actually show increased business. Actually, things are being accomplished and larger results are expected.

The Pension Fund of Disciples of Christ is happy to report "Continued Progress." There has been no halting in the work. New pledges to the $8,000,000 Fund have been made; new members have been added to the Pension Plan; additional churches have begun paying their dues.

Throughout what we hope soon to refer to as "the late unpleasantness," the Pension Fund has had gallant support by the brotherhood. The record right down to July 31 continues encouraging. The financial report of July 31 shows total assets amounting to $1,589,897.08. This is an increase of $152,750.66 over December 31, 1932.

Another encouraging fact is that these seven months of 1933 have brought into the Pension Plan 52 new members and still more interesting is the item that 70 new 8 per cent accounts were added, most of these paid by the churches. The fact that new members are continually being added, and mostly young ministers, together with the fact that additional churches are entering the Pension fellowship, means continued progress and stabilization for this great brotherhood enterprise.

The Pension Fund family of beneficiaries is continually growing. The regular beneficiaries, with their dependents, comprise a family of 1,236 individuals. The brotherhood is making "Continued progress" in the undergirding of the ministry.

Report of Pensions and Ministerial Relief

June and July, 1933

I. Age Retirement Pensions

R-146—Age 74, 40 years in the ministry —pension $252 per year—$21 per month. Total dues paid $437.72.

R-147—Age 68, 38 years in the ministry —pension $252 per year—$21 per month. Total dues paid $315.79.

R-148—Age 67, 44 years in the ministry —pension $252 per year—$21 per month. Total dues paid $757.94.

R-149—Age 65, 46 years in the ministry. Because of incomplete 8 per cent dues the pension was reduced to $230.78 per year—$19.23 per month. Total dues paid $195.58.

R-150—Age 70, 38 years in the ministry. No 8 per cent dues were paid and the pension was therefore reduced to $225.10 per year—$18.76 per month. Total dues paid $75.

R-151—Age 65, 44 years in the ministry. Because of incomplete 8 per cent dues the pension was reduced to $244.88 per year—$20.40 per month. Total dues paid $596.29.

R-152—Age 78, 45 years in the ministry. Because of a low salary basis the pension was reduced to $54.80 per year—$4.57 per month. Total dues paid $58.93.

R-153—Age 65, 39 years in the ministry. Pension $252 per year— $21 per month. Total dues paid $315.

R-154—Age 69, 44 years in the ministry. Because of incomplete 8 per cent dues pension reduced to $228.69—$19.06 per month. Total dues paid $367.50.

II. Widows' Pensions

W-46 (R)—No death benefit because the member was receiving an age retirement pension. The widow's pension is $24.53 per year—$2.04 per month. This is one-half the amount the member was receiving.

W-47 (A)—Death benefit of $95 paid. The widow's pension will be $31.18 per year—$2.60 per month. Three minor children will each receive $10.39 per year. Total dues paid $148.35.

W-48 (R)—No death benefit because the member was receiving an age retirement pension. The widow's pension is $31.47 per year—$2.62 per month. This is one-half the amount the member was receiving.

W-49 (R)—No death benefit because the member was receiving an age retirement pension. The widow's pension is $126 per year—$10.50 per month. This is one-half the amount the member was receiving.

NOTE: Including the above list there have been 35 age retirement pensions, 3 disability pensions, 10 death benefits, 16 widows' pensions and 13 minor children's pensions granted since January 1, 1933.

III. 1919 Pension System

Age pension beginning at 65 without regard to retirement, dues having been paid according to age at enrollment.

No. 77—$250 per year, $62.50 per quarter. Total dues paid $1,213.44.

No. 78—$250 per year, $62.50 per quarter. Total dues paid $1,105.80.

Widows' Pensions

No. 52—$150 per year—$37.50 per quarter. Total dues paid $565.35.

NOTE: Including the above there have been begun since January 1, 1933, 9 age pensions and 3 widows' pensions.

IV. Ministerial Relief

10 names have been added to the Ministerial Relief roll:

MR 1108, MR 1109, MR 1110, MR 1111, MR 1112, MR 1113, MR 1114, MR 1115, MR 1116, and MR 1117—for a total of $112.50 per month, making the total monthly payments to 370 persons $4,956.15, or $59,473.80 per year.

Special Ministerial Relief payments in this period have been 8, totaling $176. Since January 1st there have been 48, totaling $1,216.56.

Total of Ministerial Relief payments January 1 to July 31, $37,289.81 to 175 ministers, missionaries and widows.

V. Grand Total

For the first seven months of 1933—January 1 to July 31—pensions and Ministerial Relief paid to 800 beneficiaries, total $89,400.3.

Pension Fund.

Box 1635,
Indianapolis, Indiana.

Station UCMS Broadcasting

(*Continued from page* 34.)

A letter from Mrs. Minnie A. Ogden, formerly of Tibet and now of Los Angeles, California, tells of the observance of the World Day of Prayer by the Batang Christian women. There were thirty-five women present and fifteen led in prayer. An offering of two rupees was received and given to a very poor woman of their own group. They said, "What would we do without religion?" Thus do these Batang women carry on in spite of the withdrawal of our missionaries.

On a recent visit of Prince Leopold and his wife of Belgium to Congo, it was the privilege of Rachel Ross, daughter of our own Mr. and Mrs. Emory Ross, Leopoldville, to present to Her Royal Highness in the name of the Protestant missions of Stanley Pool, a small tea table beautifully made of ironwood inlaid with ivory by boys from Congo Belge.

H. L. Pickerill, who has recently assumed the directorship of the Central Area of the religious education department, now has his office on the fourth floor of Missions Building.

Webster Hall Hotel will be headquarters for the United Society, the Board of Education and Board of Temperance and Social Welfare, during the Pittsburgh convention, October 11-16. This hotel is within three blocks of Convention Hall. William Penn Hotel will be headquarters for the International Convention, while the Pension Fund, the Association for the Promotion of Christian Unity and State Secretaries Association will be at the Fort Pitt Hotel.

K. C. Hendricks, former missionary to Japan, after spending some time in Yale University, has accepted a call to become pastor of his home church in Gladstone, Oregon. Miss Helen L. Richey, also of Japan, is teaching in Tallahassee, Florida.

From their meager spending money, augmented by the sale of articles made by themselves, the members of the home division of the missionary society of Florida Christian Home, Jacksonville, went over the top with an offering of $75.

Miss Velva Dreese, former missionary under the U. C. M. S. in Vigan, Ilocos Sur, P. I., has accepted the position of teacher in charge of the seventh grade in her home town of Council Grove, Kansas. Miss Dreese represented WORLD CALL among the churches of Iowa during the month of June.

TRI-STATE COLLEGE

B.S. Degree in Civil, Electrical, Mechanical, Chemical, Aeronautical and Radio Engineering in 2 years. Those who lack high school may make up work. Living costs, tuition low. Catalog.

7 West College Ave. Angola, Ind.

The WRIGHT ORAL SCHOOL

Established 1894

For Children with impaired hearing. Kindergarten to college entrance. Write for leaflet on special course for mothers having deaf children of pre-school age. Corner of Mount Morris Park, West, and 120th Street, New York City.

Beverly Farm (INC.)

A Home and School for Nervous and Backward Children and Adults

220 acres farm, 7 buildings. New school gymnasium. Industrial and school training given. Department for birth injury cases. Groves Blake Smith, M.D., Supt., Godfrey, Illinois.

FORK UNION MILITARY ACADEMY

An Honor Christian School with the highest academic rating. Junior School from six years. Housemother. Separate building. Upper School prepares for university or business. ROTC. Every modern equipment. Catalogue, Dr. J. J. Wicker. Box 122, Fork Union, Virginia.

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Oberlin Graduate School of Theology is in a college atmosphere of culture. The Conservatory of Music, The College of Arts and Science, and the largest college library in the United States help make Oberlin a unique place for study. Students from all parts of the world are attracted to the campus.

The presence of missionaries in residence, and the high place Oberlin holds in furthering inter-racial relations add other valuable factors to the life of a student doing graduate work in religion.

Students are now occupying a new group of buildings which have greatly enlarged the facilities for study. These structures, designed by Cass Gilbert, include new classrooms, chapel, gymnasium, refectory, library, living quarters for single and married students.

Ask for catalog and requirements of degrees of A.M., B.D., S.T.M.

THOMAS W. GRAHAM, DEAN

OBERLIN

OBERLIN OHIO

World Call Luncheon

Webster Hall Hotel

Pittsburgh, Pa.

Saturday, October 14—12:30

60c per plate

"Christmas" In September

(*Continued from page* 41.)

handkerchiefs in the summer to mop up the sweat on their faces and arms, and they surely need them. Your children can exercise their own taste in selecting those with pink, blue, green, purple and yellow borders.

4—*Soap.* Small cakes of soap, especially colored soap, pink, yellow, green, lavender (and if it is perfumed it is even more wonderful) are always delightful gifts. Those cakes of soap that are cut in the shape of dolls and dogs and other animals are very attractive to Chinese children, and would give considerable variety for your children to select from.

One good quality of the above named articles is that they can be packed easily, nothing except the soap is likely to be broken. If you send soap-dolls or animals, they should be packed in a good corrugated box. In the past we have received many nice things that were broken or bent so that we really could not give them to anyone.

On the outside of your package please write, "Small articles for School Children, No Commercial Value." This will save our paying duty. Duty on packages is very high now, and we cannot afford to pay several dollars duty on a package.

STELLA TREMAINE.

Wuhu, China.

Station UCMS Broadcasting

(*Continued from page* 44.)

Miss Veda Harrah sailed for India, August 25 after taking some courses in Cornell University to further prepare her for work among girls in the vocational school at Pendra Road.

E. R. Moon, who spent fifteen years as a missionary in Africa, and five years on the faculty of the School of Religion, Butler College, has accepted the pastorate of the Greensburg, Indiana, church.

Word has come of the marriage of Marian, eldest daughter of Mr. and Mrs. P. A. Davey, of Buckner, Missouri, formerly missionaries to Japan, to Halleck R. Maples, of St. Louis, Missouri, June 10. The younger daughter, Emily, is teaching in the schools in Buckner.

Mr. and Mrs. Paul D. Kennedy, who came home from the Philippines last year and who have recently been with the church at Highland, Kansas, are now located with the church at Fayetteville, Arkansas.

Mrs. R. A. Bennett has succeeded Mrs. L. E. Brown as superintendent of the Emily E. Flinn Home, Marion, Indiana. On the occasion of a recent visit of Mrs. E. C. Caffee of Jacksonville, Florida, former superintendent of the Home, a reception was held for her, which was much enjoyed by Mrs. Caffee and a large circle of friends.

CHRIST and Human Suffering

By E. STANLEY JONES

Author of "The Christ of the Indian Road," etc.

● In his introduction the author avows this book was written under divine constraint. While speaking to an audience in Singapore on the matter of meeting suffering in a Christian way he says, "It suddenly flashed through my mind that this was the subject for the next book. It seemed not a vagrant thought but an illumination from outside—clear, imperious, compelling."

● The book has a Chinese background as his other books have had an Indian, illumined by illustrations obtained by world-round associations.

● The author paints with vivid color the sorrows of mankind. He narrates the various ways of meeting these sorrows—combat them, ignore them, scorn them. Then vitally and magnificently and with original spiritual power he presents the Christian attitude of accepting suffering for the understanding of God and the enrichment of life.

Thousands will read this book, and they cannot fail to become nobler through the reading.

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Bible Studies on God's Plan of Redemption

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Suitable for personal Bible study or classroom work. **Price, 20 cents**

"Rivers of Living Water," 35 cents

Order from **MRS. J. D. HUMBERT**
686 Thirty-eighth St., Des Moines, Iowa

Miss Joyce McGavran, daughter of Mr. and Mrs. J. G. McGavran, formerly missionaries to India, has received a Research Fellowship in Yale University in the field of physiology, following two years of graduate work.

Kindergarten Grows

Mrs. Haskell has taken over the kindergarten department of the Sunday school. When she took it up a month ago there were fifteen children present. She asked four young women to help her with the work, has a meeting for the teachers each week and gives the children a very interesting time with songs, stories and handwork on Sunday morning, and last Sunday there were sixty children present, so she had to draft two more teachers.

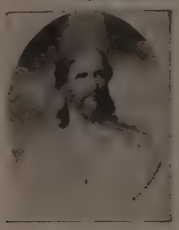
STELLA TREMAINE.

Wuhu, China.

A NEW CONCEPTION OF CHRIST

The Nazarene

By HENRY STANLEY TODD



Now on display in the Hall of Religion at the Century of Progress Exposition, Chicago.

Price List

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The sizes given below indicate the sheet on which the picture is printed. The picture itself is in each case an oval enough smaller than the sheet on which it is printed to allow for attractive margins. All are on good quality paper suitable for framing.

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Missionary Education Movement

150 Fifth Avenue, New York

For Church School Worker

In September "World Call"

For the Superintendent:

Let Missions Share in Recovery
The Month Among Disciples, page 4
The Office of the Ministry, Roger T. Nooe, page 5
Make Room for Youth, C. C. Cummings, page 6.
Happiest in the World, Margueritte Harmon Bro, page 7
The Week of the Ministry, page 8
Placing the Preacher, J. Arthur Dillinger, page 10
Men of Books, C. E. Lemmon, page 11
How Did He Get That Way? Fred D. Kershner, page 12
The Craze for Organization, Jacob H. Goldner, page 13
The Minister's Power, Hampton Adams, page 15
If I Were a Preacher, Merle Sidener, page 20
Do Preachers Just Happen? S. J. Mathieson, page 21
Listening In on the World, James A. Crain, page 22
Hedge Rustlings, Lillie Boyer Hedges, page 27
Now It Can Be Told, Sue Steiner Hook, page 29
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For the Teacher of Adults:

Let Missions Share in Recovery, Editorials, page 3
The Month Among Disciples, page 4
The Office of the Ministry, Roger T. Nooe, page 5
Make Room for Youth, C. C. Cummings, page 6
Youth Day, H. O. Pritchard, page 6
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How Did He Get That Way? Fred D. Kershner, page 12
The Minister's Power, Hampton Adams, page 15
Miss Mary Graybiel, page 17
Rediscover Your Church, Bert Wilson, page 18
If I Were a Preacher, Merle Sidener, page 20
Do Preachers Just Happen? S. J. Mathieson, page 21
Listening In on the World, James A. Crain, page 22
Hedge Rustlings, Lillie Boyer Hedges, page 27
The Leper Clinic at Mungeli, Victor C. Rambo, page 28
Now It Can Be Told, Sue Steiner Hook, page 29
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(Continued on page 47.)

The Missionary Register

Missionaries Returning from the Field

Miss Ruth Musgrave, Africa; sailing October 15.
Mr. and Mrs. M. Searle Bates, China; due New York, September 8.
Dr. and Mrs. George L. Hagman, China; San Francisco, July 17.
Mr. and Mrs. F. L. Rowe, Africa; arrived New York, June 20.
Miss Buena Stober, Africa; arrived New York, June 20.
Miss Lyrel G. Teagarden, China; San Francisco, July 25.
Miss Dee Yoho, Japan; New York, middle of July.
Mrs. Chas. P. Hedges, Africa; New York, August 4.
Dr. and Mrs. E. B. Pearson, Africa; New York, August 4.
Miss Florence A. Mills, Puerto Rico; New York, latter part of July.
Mr. and Mrs. Emory Ross, Africa; New York during August.
Mr. and Mrs. Everton B. Smith, sailing from Africa in October.
Miss Goldie Wells, sailing from Africa in October.
Mr. and Mrs. L. D. Granger, leaving Mexico soon.

Missionaries Going to the Field

Mr. and Mrs. C. Manly Morton, Puerto Rico; Baltimore, Maryland, August 22.
Miss Veda Harrah, India, New York, August 25.

They Make Better Teaching Possible

Bethany Graded Lessons for Christian Sunday schools are absolutely faithful to the Scriptures. They use every pertinent scriptural verse. They not only teach the content of the Bible, but also give the students practice in applying its truths to their own problems.

This method makes it possible for them to be used with unusual effectiveness. They teach Christianity by taking simple, concrete situations, familiar to the pupils in everyday life, and through them driving home all-reaching principles.

This was the method which Christ always used and it is still the soundest method of teaching, for it approaches the pupil on his own ground.

Try these graded lessons in your own church school. See for yourself whether they do not make it possible to do a better job of training children and young people in Christianity.

CHRISTIAN BOARD OF PUBLICATION

St. Louis, Mo.

Receipts for Twelve Months Ending June 30, 1933

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$200,744.40	$ 79,082.39*	$ 1,484.35	$ 1,673.28*
Sunday Schools	214,691.40	76,287.28*	153.11	20.14*
Christian Endeavor Societies	5,182.14	2,408.50*		5.00*
Missionary Organizations	378,069.10	127,411.21*	588.48	565.18*
Individuals	32,196.09	174.16	6,021.52	2,714.46*
	$830,883.13	$285,015.22*	$ 8,247.46	$ 4,978.06*

From Miscellaneous Sources

Bequests	$ 15,704.62	$ 38,755.50*	$ 1,011.68	$ 6,516.98*
Interest (U. C. M. S.)	59,855.52	17,105.38*	3,137.07	462.37*
Interest (Old Societies)	28,024.13	16,331.62*		
Gifts from Old Societies	41,833.62	2,524.59	15,483.62	28,923.60*
Home Missionary Institutions	52,849.28	11,055.31*		
Benevolent Institutions	61,987.77	12,364.78*		164.37*
Foreign Field Receipts	286,108.86	37,767.89*		
Annuities			7,167.35	5,966.35*
WORLD CALL Subscriptions and Advertising	33,164.17	2,639.16*		
King's Builders		547.46*		
Literature	22,360.36	8,623.38*		
Miscellaneous	31,221.29	1,892.95*	14,976.92	4,254.43
	$633,109.62	$144,558.84*	$41,776.64	$37,779.24*

*Decrease.

Receipts July, 1933

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$ 4,359.68	$ 723.86	$425.00	$260.00
Sunday Schools	2,589.92	674.33		
Christian Endeavor Societies	157.79	26.50*		
Missionary Organizations	6,249.65	3,205.30		
Individuals	618.50	150.41*	35.00	28.26*
	$13,975.54	$4,426.58	$460.00	$231.74

From Miscellaneous Sources

Interest (U. C. M. S.)	$ 3,114.57	$ 950.69	$412.29	$274.79
Interest (Old Societies)				
Home Missions Institutions		65.00*		
Annuities			400.00	200.00*
WORLD CALL Subscriptions and Advertising	656.11	515.84*		
Literature	1,198.93	716.23*		
Miscellaneous	5,180.24	2,274.90	119.40	58.97
	$10,149.85	$1,928.52	$931.69	$133.76

Board of Education and Cooperating Colleges

Receipts for twelve months ending June 30, 1933

Churches	$44,578.14	$4,619.63*

Board of Education and Cooperating Colleges

Receipts for July, 1933

Churches	$ 444.20	$ 459.93*

*Decrease

Individual Cups

Clean, sanitary. Send $6.50 for Aluminum Tray and 36 crystal glasses. Extra glasses $1.00 dozen. Collection Plates $1.75 up. Pastor's Outfits. Write for SPECIAL OFFER. Folder free. 70,000 churches now use.
Thomas Communion Service Co., Box 488 Lima, Ohio

PERSONAL
STATIONERY

*NOTE:—Quality at this low price forbids the appearance of this advertisement again soon.

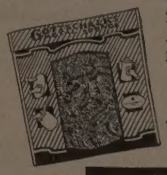
● 200 SHEETS and ● 100 ENVELOPES $1

BOTH PRINTED in rich deep blue or black ink with name and address or monogram. A-1 heavy white paper 6x7 inches, folds to 6x3½. Suitable for men or women. $1.00, prepaid, plus a few cents part postage outside Pa. and N. Y. We will tell you how much. Write *NOW for FREE samples, information and other dollar offers. SEE NOTE ABOVE!
R. V. Funk, Dept. W ., Towanda, Pa.

I WILL HELP YOU
RAISE MONEY! . . .

My co-operative plan enables women's clubs and church organizations to raise much-needed funds with very little effort.

Gottschalk's Metal Sponge, the original sanitary metal scouring device, is known and endorsed by millions of women throughout the land. To keep pots and pans shiny and bright, it has no equal. This year there are two additional Gottschalk items to go with the original Metal Sponges—namely, Kitchen Jewel and Hand-L-Mop.



Write today. I will help with your money problem.

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The Little Fellow that does the BIG Job
GOTTSCHALK'S THE ORIGINAL-SANITARY METAL SPONGE

For the Teacher of Children:
Hedge Rustlings, Lillie Boyer Hedges, page 27
Now It Can Be Told, Sue Steiner Hook, page 29
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Helps for Leaders of Junior Groups, Grace McGavran, page 42

For Church School Worker

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For the Teacher of Young People:
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The Minister's Power, Hampton Adams, page 15
Miss Mary Graybiel, page 17
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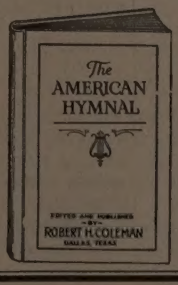
The Leper Clinic at Mungeli, Victor C. Rambo, page 28
Now It Can Be Told, Sue Steiner Hook, page 29
College Notes, page 32

COLEMAN'S NEW SENSATION

THE AMERICAN HYMNAL

For English Speaking People Everywhere



In addition to the best loved of the Standard Old Church Hymns and the most valuable of the present day Popular Gospel Songs,

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Send for Returnable Sample Copy

Also Modern Hymnal, Service Songs, Majestic Hymns, Gospel Melodies, Reapers, Revival Songs, Songs for Men, and Girls' Quartets. Revised prices on some of these.

For Prompt Service and Best Terms, Write Your Wants to—

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WORLD CALL

The Last Page

AN OYSTER met an oyster,
And they were oysters two.
Two oysters met two oysters,
And they were oysters too.
Four oysters met a pint of milk
And they were oyster stew.

N. B. Oyster season begins in September!

Don't Ask

One wonders what has become of the old-fashioned financier who could tell you, if you deposited $100 today, how much money you would have in the bank at the end of 100 years.—Lynn (Mass.) Item.

He is issuing announcements that you may have 1 per cent of it now, and the balance at intervals during the next 100 years until you get your entire $100 back.

Thoughtless

Dr. George A. Gordon recalls a sermon of his in which he said he "was inclined to think that Christians were sometimes among the most foolish people that the Almighty ever made."

The mother of a family who heard it, in repeating at the dinner table "this wild utterance of the minister" was greeted with the outcry from her son, a boy of tender years: "Mother, dear, that was most untactful of Doctor Gordon; there might have been a Christian in the congregation!"—*Christian World.*

Ponder This

When a garage man makes a mistake, he adds it on your bill.

When a carpenter makes a mistake, it's just what he expected.

When a preacher makes a mistake, nobody knows the difference.

When a lawyer makes a mistake, he gets a chance to try the case all over again.

When a judge makes a mistake, it becomes the law of the land.

When a doctor makes a mistake, one sends flowers.

But when the editor makes a mistake—GOOD NIGHT!

Lost—A Boy!

Not kidnaped by bandits and hidden in a cave to weep and starve and raise a nation to frenzied searching. Were that the case one hundred thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement, though very sad and very real.

The fact is, his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when fathers are the only great heroes of the boys, he let go his hold upon him.

Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let her maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home.

Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills and having good care for dignity the minister and elders were unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy.

—*The Pastor's Assistant,*
(Milton Junction, Wis.)

A Hungry Man Is at My Door

A hungry man is at my door,
What shall I do?
My fire is warm, my loaf is sweet,
And I have you,
Sufficient for my needs . . . but oh,
The wind is cold,
A hungry man is at my door
And he is old;
And he is weary, waiting to be fed.
I cannot dine
Until I break in three this loaf
I thought was mine.
I cannot rest beside my fire
Unless I share
Its warmth with him, and find a cloak
That he can wear.
This done—and he upon his way
Along the street—
I find a warmer fire—my loaf
Grown doubly sweet.

—Grace Noll Crowell, in the *Christian Advocate.*

"If we work upon marble, it will perish;
If we work upon brass, time will efface;
If we rear temples, they will crumble into dust;
But if we work upon immortal minds and instill into them just principles,
We are then engraving that upon tablets which no time will efface,
But will brighten and brighten to all eternity."—*Webster.*

Enterprising

A certain newspaper announced the death of William Jones, who, it turned out, was not dead. Next day the paper printed the following note. "Yesterday we were the first newspaper to publish the death of William Jones. Today we are the first to deny the report. The *Morning Star* is always in the lead."—*William Stidger.*

Things you will always regret: Trying to have the last word. Getting the best of an argument which may cost you a friend. Squandering your time foolishly. Resenting fancied insults. Doing the lower when the higher is possible. Passing the buck, putting the blame, the burden, on the other fellow.

Out of the Mouths of Babes

Betty: "How did mamma find out you didn't really take a bath?"

Billy: "I forgot to wet the soap."—*Boston Transcript.*

Answer That!

Two cousins were having a fine argument about astronomy and such things which invariably get eight-year-old tots into hot water.

"Sure," said one, "I guess I know the stars are much bigger than this earth we're on."

"Is that so?" demanded the other. "Then why don't they keep the rain off us?"—*Brooklyn Eagle.*

Adam's Chance

Tommy: "Why do you suppose Adam was created first?"

Dad: Oh, perhaps to give him a chance to say something."

He'll Learn!

The teacher was trying to explain to the class the significance of white. He asked: "Why do you think a bride always wears white on her wedding day?"

No one answered.

Teacher: It is because white betokens happiness, and her wedding day is the happiest day of a woman's life.

Small Boy: But why does the man always dress in black?—*Missouri Pacific Magazine.*

Technique of Presidential Holiday

The varied folk of Provincetown
By tens and twenties hurried down
To throng upon the steamboat pier
And scan the waters far and near
For first sight of the Amberjack
(Reported cruising down the back
Shore, and by all predictions due
In harbor in an hour or two.)
Now indications multiply
That Roosevelt will soon be nigh—
Here at full speed appears the staunch
Reporter-freighted A. P. launch;
Here comes the Coast Guard cruisers; yonder,
A grim Destroyer seems to wander
In search of hidden bombs and mines.
The wharf's patrolled by glittering lines
Of military persons, who
Stop every car from driving through,
Save those marked "U. S. Secret Service."
The air is tense—we're getting nervous . . .
And thus we waited, hour by hour.
O subtle tactics, having power
Seditious thoughts to foster!
Officialdom was using us
To aid in this misleading fuss—
For while we posed for the event
The schooner of the President
Skipped us, and sailed to Gloucester!

—*Cleveland Plain Dealer.*

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- Our greatest economic drain is the high cost of slighting spiritual things. Injustice and greed are the forerunners of depression. High taxes, made burdensome by crime and war, reflect false economics and shortsighted stinginess in not sustaining the ministry of the Gospel of Christ.

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